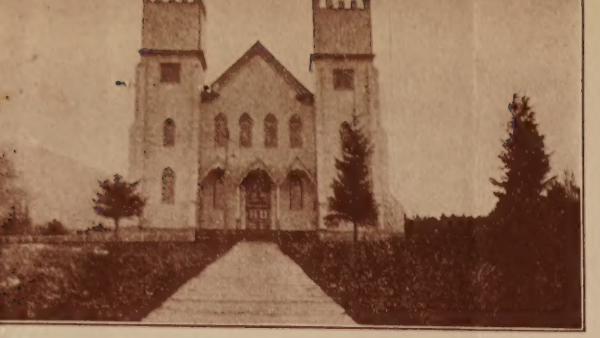


The METLAKAHTLA Church

JAN 31 1944

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

CO-TRUSTEES WILLIAM DUNCAN TRUST

E. D. KOHLSTEDT, Chairman
150 Fifth Ave., New York City

B. L. MYERS, Secretary
1115 Grand Ave., Kansas City, Mo.

F. A. WRIGHT, Treasurer
1801 Grand Ave., Kansas City, Mo.

J. W. WITTEN
Trustee Emeritus

H. C. STRONG
Trustee Emeritus

FREDERICK C. SCHMIDT, Missionary
Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
January 27, 1944

Dr. E. O. Jeckman
156 Fifth Avenue
c/o Board of National Missions
New York, N. Y.

Dear Dr. Jeckman:

I was glad to meet you when in your city. I was sorry we did not have more time. I would have enjoyed some amplification of your appraisal of what can best be done to stabilize, strengthen, and coordinate protestant missions in a territory like Alaska, which has a sparse population in an expansive territory, in which several groups are promoting their work.

I know that is a big order, as we say. But I am windering if your ideas could be reduced to a terse but comprehensive statement? Or perhaps you have such in print. I would enjoy such.

While I am writing, may I inquire regarding what became of the proposal that the Presbyterians surrender to the Episcopalians in Ketchikan for a like surrender of the Episcopalians in Sitka to the Presbyterians? Dr. Everett King told me of it. Such seemed very sensible to me. Sitka is surely a Presbyterian stronghold, and the Episcopalians entered Ketchikan far in the lead, and have maintained good units for both whites and natives.

I understand you are booked for a trip to Alaska. I would be glad if you might pass through Kansas City. It would be nice to have you call on us. Too, I would be glad to make some suggestions, if you wished, regarding some people you might be glad to meet while on your western trip.

I enclose a stamped addressed envelope. Anything you may share with me on the above, or other matters touching Alaska would be enjoyed and appreciated.

Very cordially,

B. L. Myers

BLM:MM
Enc

February 2, 1914

Dr. B. L. Myers
1115 Grand
Kansas City, Missouri

My dear Dr. Myers:

I was sorry to miss you the day you came to the office to talk further about our mission work in Alaska. From your years of residence there you certainly have an appreciation of it which would be valuable to any one of us who would have the joy of hearing that experience from you.

You have asked regarding the disposition of the proposal to trade churches with the Episcopalians. Our Church was very ready and willing to do that thing but the Episcopalians were not. Unfortunately for the whole situation, or it may be fortunate for them, they buried the body of their Bishop in the church-yard in Sitka. When they came to a final decision about trading us their Sitka Church for our Church in Ketchikan they felt they could not give up the body of their Bishop to the Presbyterians so the trade is off. Something may developfrom this later but we have no assurance that anything will be done.

It will be my privilege to go to Alaska either this spring or summer and see the work there. I am not in any position at the present moment to give you a terse statement concerning church policies as far as local fields are concerned. In general I should say that there is so much to be done to claim lives for Christ that we should not be spending our time quarreling among ourselves but certainly should put every effort each in his own place in trying to win people for Christ. It is my hope that we may work with other denominational churches in Alaskan territory toward the building of the Kingdom. I stand ready to cooperate with anyone and everyone who will meet me on a Christian basis for the furtherance of our work.

Whether I have the opportunity of stopping off at Kansas City on the way to Alaska will depend largely upon when I go and how much time there will be for the trip. It may be necessary on account of the shortness of time for me to fly at least part way. This

would mean that the shorter distance would be followed. However, I hope sometime in the near future to have a visit with you.

Sincerely yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

February 14, 1944

Dr. B. L. Myers
1115 Grand Avenue
Kansas City, Mo.

My dear Dr. Myers:

Dr. Wilson and I have just had a fine conference with Dr. Kohlstedt in regard to the situation at Metlakahtla. He indicated that the Metlakahtla Christian Mission has made some suggestion as to the possible solution of the problem of the two churches in Metlakahtla. He has also indicated the desire of the Board to have Dr. Wilson and me confer with you either in Chicago or Kansas City about the matter.

Personally, I have no opinion on this particular situation until after a visit to Metlakahtla which probably will come during the month of April. The only thing I would say is that it would be my policy to cooperate with the existing agency in Alaska in order that we might use all the resources at our command to extend the Gospel of Christ as far as possible. I have no desire to quarrel with our brethren but rather use all of our efforts in the Master's work.

I am leaving tonight on a western trip but find it is impossible to schedule a stop at Kansas City on this trip. The time is so well taken that I cannot allow even a few hours to go by way of Kansas City. No other trip is planned which will take me in your direction prior to the trip to Alaska. Inasmuch as I have only one month to give to the Alaskan trip it seems wise for me to fly which again will prevent a stop over in Kansas City.

Dr. Wilson and I have talked about this matter and would suggest that we have a statement from you in writing which would indicate the offer from your Board for a solution of this problem which would be mutually satisfactory. With this in hand, I shall survey the situation in Metlakahtla and try to make a recommendation which would be in accordance with Christian cooperation.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

File: Metlakahtla Presbyterian Church (Duncan Church) Alaska Boy

COPY

FEB 15 1944

Copy for your information
E.D.Kohlstedt

1115 Grand Avenue,
Kansas City, Mo.,
February 11, 1944

Dr. E. D. Kohlstedt,
New York, N. Y.
and
Mr. F. A. Wright,
Kansas City, Missouri.

Dear Co-trustees:

In consideration of the church situation at Metlakahtla, I wish to state my position for your consideration, which is a little different from yours.

Let me remind you that I am a Presbyterian in rearing, membership, and education, and at the same time I was a friend and admirer of William Duncan. With this, I am loyal to our trust committed to us in the execution of Mr. Duncan's will, as I know you are.

As a Presbyterian, I prefer to see the record of my church clear and above question. But in fairness and honesty, I do not believe the Presbyterian church was needed at Metlakahtla, or justified in entering that field. The original church was functioning. In my opinion certain unfortunate ambitions were to blame for what has become a problem to the Presbyterian Church and to the Metlakahtla Christian Church. The establishment of the Presbyterian Church at Metlakahtla was possible only by splitting off a part of the membership of the already established church group. I doubt that the Presbyterian Board would have consented to this if the facts had been clear to them. A number of letters on file support this position. Relatively recent conversations with Dr. Everett King and Dr. Graham Wilson have given me the impression that they feel that a way out of this unfortunate inter-church situation in a community the size of Metlakahtla could likely be found.

If the church which established the mission, cultivated christian forms and modes of life, and set up provision for future operation and progress were not in existence, it would all be different. But it is. I venture to express the conviction that the Metlakahtla Christian Church has today as good a set up and program as any native church in Alaska. Such should not be impeded or destroyed; certainly not by another organization committed to like noble purposes and ends. There are plenty of opportunities for the Presbyterians elsewhere, in fields not provided for, or attended by rights and heritage as is the case with the Metlakahtla Christian Mission.

It seems to me, therefore, that the Presbyterians may be approached in candor and hope in this matter. Indeed, I will go further and say that I believe we should approach them with this end in view, even if it means that we must share the sacrifices to a reasonable degree, to obtain a solution of this much vexed situation which concerns us all.

May I say one thing more in defense of my right to speak as I have herein. You will recall that I lived in Ketchikan, only ten or twelve miles from Metlakahtla, for ten years, during the period concerned with the above, and I believe that my statements can be well supported by letters, editorials, and news records, etc., which are still obtainable.

I shall be very deeply interested in any reactions to my point of view or to endeavors to solve this situation.

As a basis of consideration, I wish to express my personal point of view as follows:

1. The Metlakahtla Christian Church was located at Metlakahtla and active in behalf of the residents of Metlakahtla, Alaska, for about thirty-three years, (since 1887) before the Presbyterians entered the field.

2. The Presbyterian work at Metlakahtla was made possible in its origin (about 1920) only by splitting off a portion of the Metlakahtla Christian Church and incorporating it into another unit with essentially the same programs and goals.

3. The Metlakahtla Christian Church has a good material equipment, better in fact than most mission units in Alaska.

4. The church has an experienced, competent, ordained leadership.

5. It has an adequate endowment, for all usual church activities, and for a "social service" beyond what the average church is doing in Alaska.

6. Metlakahtla Christian Mission has an extensive friendship in the United States, Canada and England, which looks on missionary endeavors at Metlakahtla as the result of William Duncan's work and sacrifices, and as belonging to his projected provisions for the same.

7. The Metlakahtla Christian Church has a worthy reputation to sustain and unusual traditions to follow in the life, work, sacrifices and achievements of a great missionary whose project appeals to christian thought everywhere the story has been told.

8. The population of the community is small enough (750) that two church units are not needed to carry on the customary missionary projects.

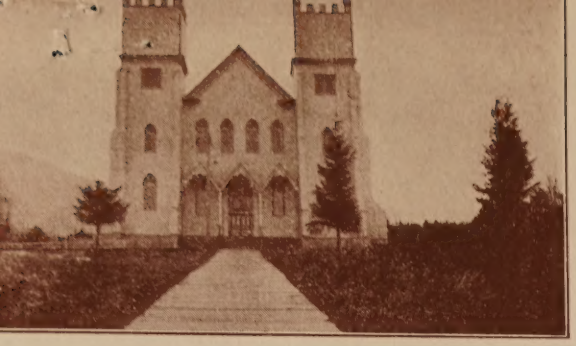
9. The Trustees of the William Duncan Trust, have the provided endowment entrusted to them by the Courts, and they are committed in honor to do everything possible to support and carry on a good religious program for the people who reside at Metlakahtla. The Presbyterians have not such providion.

It appears to me that in consideration of these important differences our Presbyterian Officials and the Trustees should be able to get together for the good of Metlakahtla if the matter is approached in fairness and good will.

Sincerely,

(Signed) B. L. Myers,
Secretary,
WILLIAM DUNCAN TRUST

BLM:MM



The METLAKAHTLA Church

FEB 28 1944

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

CO-TRUSTEES WILLIAM DUNCAN TRUST

E. D. KOHLSTEDT, Chairman
150 Fifth Ave., New York City

B. L. MYERS, Secretary
1115 Grand Ave., Kansas City, Mo.

F. A. WRIGHT, Treasurer
1801 Grand Ave., Kansas City, Mo.

J. W. WITTEN
Trustee Emeritus

H. C. STRONG
Trustee Emeritus

FREDERICK C. SCHMIDT, Missionary
Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
February 25, 1944

Kohlstedt:
withdraw min. of both churches
mission purchase our property
give to com for recreation pro
Kohlstedt withdraw from Ko

Dr. J. Earl Jackman, Chairman
Unit of work in Alaska
Presbyterian Board of National Missions
156 Fifth Avenue (10)
New York, N. Y.

My dear Dr. Jackman:

I have your communication of February 14th, stating that you and Dr. Graham Wilson and Dr. Kohlstedt have had a conference regarding missionary matters at Metlakahtla. In your letter, you asked that you might have "a statement from you in writing which will indicate the offer from your Board for a solution of this problem, which would be mutually satisfactory".

I wish to anticipate anything I may say herein, or anything that may follow in the consideration of the same, that the whole matter, of course, will have to be worked out in a conference of representatives on both sides. But, as an effort to lay a foundation for action, I suggest that the Trustees of the William Duncan Trust, as Sponsors of the Metlakahtla Christian Mission, would at this time, state their attitude somewhat as follows, assuming that the Presbyterians would discontinue their work at Metlakahtla, and leave the work undivided:

1. Support a missionary program, fully comparable to that of other Protestant Missions in Alaska, for the whole population of Metlakahtla, without discrimination to any.

2. Maintain a good sanctuary, with additional rooms for Sunday School, and such social programs as commonly belong to the church, rather than the community center. Also maintain a good manse for the missionary.

3. Maintain a good missionary leadership of the standard usually selected by Protestant Missionary Boards for their respective stations.

4. Maintain a "social service" for indigent, aged and unfortunate persons, who in our judgment, and the judgment of the missionary on the field, are in need of such, the service not to exceed in cost the income from $20,000.00 allocated to such purposes.

5. Share in the expense necessary to dissolution and readjustment of the Presbyterian Unit, to an extent mutually agreed upon, by granting certain aid, to some Presbyterian project, especially instituted and operated for fitting young Natives in larger and more helpful Christian living. Details would require completion. Reference has been made to the Sheldon-Jackson School.

Very respectfully submitted,

B. L. Myers, Secretary
WILLIAM DUNCAN TRUST

BLM:MM

March 1, 1944

Dr. B. L. Myers
1115 Grand Avenue
Kansas City, Mo.

My dear Dr. Myers:

Thank you for your statement concerning the situation at Metlakahtla and the possibility of solving it so far as our two church programs are concerned. I hope it may be possible for us to have a meeting over this situation following my visit to Alaska which ought to give us a new appreciation of the problem involved there.

When Dr. Kohlstedt was in the office he made some suggestion as to the possibility of both churches withdrawing their ministers, the Trust Fund purchasing the property of the Presbyterian Church and giving it to the community for a recreational program and some other things of a similar nature. He said, however, that he would want such a statement to come from you as the Secretary of the Fund for a better understanding of the parties concerned. You did not indicate very much of the same idea in your letter and we are wondering whether you and Dr. Kohlstedt had a different plan in mind or whether you simply had neglected to enter in as definite a form this thought of the members of your Board.

We shall confer with you about this matter in the future and shall try to work out some staisfactory result.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

The METLAKAHTLA Church

MAR 2 1944

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

CO-TRUSTEES WILLIAM DUNCAN TRUST

E. D. KOHLSTEDT, Chairman
150 Fifth Ave., New York City

B. L. MYERS, Secretary
1115 Grand Ave., Kansas City, Mo.

F. A. WRIGHT, Treasurer
1801 Grand Ave., Kansas City, Mo.

J. W. WITTEN
Trustee Emeritus

H. C. STRONG
Trustee Emeritus

FREDERICK C. SCHMIDT, Missionary
Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
February 29, 1944

Dr. J. Earl Jackman, Chairman
Unit of work in Alaska
Presbyterian Board of National Missions
156 Fifth Avenue
New York, N. Y.

Dear Dr. Jackman:

I anticipate that you and Dr. Wilson have had time to review the contents of my letter of recent date. Do you wish now to suggest a time and place for all concerned to meet in conference? Chicago would be satisfactory for my associates and myself, I think.

In any event, we will endeavor to adjust ourselves to any suggestion.

May I hear from you soon?

Anticipating a pleasant meeting with you again, I am,

Very sincerely yours,

B. L. Myers

BLM:MM

The METLAKAHTLA Church

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

WILLIAM DUNCAN ESTATE CO-TRUSTEES

E. D. KOHLSTEDT, Chairman
1701 Arch St., Philadelphia, Pa.

B. L. MYERS, Sec.-Treas.
1115 Grand Ave., Kansas City, Mo.

F. A. WRIGHT, Auditor
1801 Grand Ave., Kansas City, Mo.

J. W. WITTEN
Trustee Emeritus

H. C. STRONG
Trustee Emeritus

FREDERICK C. SCHMIDT, Missionary
Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
March 20, 1944

PROPOSALS FOR DISCUSSION IN CONFERENCE AS SUBMITTED BY TRUSTEES OF METLAKAHTLA CHRISTIAN MISSION.

1. Trustees support a missionary program, fully comparable to that of other Protestant Missions in Alaska, for the whole population of Metlakahtla, without discrimination against any.

2. Maintain a good sanctuary, with additional rooms for Sunday School, and such social programs as commonly belong to the church, rather than the community center. Also maintain a good manse for the missionary.

3. Maintain a good missionary leadership of the standard usually selected by Protestant Missionary Boards for their respective stations.

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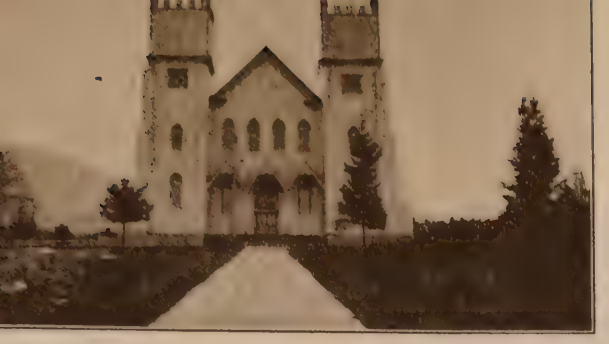
5. Share in the expense necessary to dissolution and readjustment of the Presbyterian Unit, to an extent mutually agreed upon by granting certain aid, to some Presbyterian project, especially instituted and operated for fitting young Natives in larger and more helpful Christian living. ~~Details would require completion.~~ Reference has been made to the Sheldon-Jackson School. Details to be worked out in conference with parties concerned.



The METLAKAHTLA Church

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

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Trustee Emeritus

FREDERICK C. SCHMIDT, Missionary
Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

In their desire to be helpful in a matter, which they think is well past due for serious consideration and action, the sponsors of the Metlakahtla Christian Mission are approaching the Presbyterian officers in behalf of problems which have long been recognized. And Dr. Jackman, as one Presbyterian to another, the Presbyterians were the aggressors in bringing about the division of missionary work at Metlakahtla. This statement, in my opinion, can neither be truthfully denied, nor factually refuted. It seems but fair, therefore, that the Presbyterian authorities take the initiative in seeking a solution to this problem. I do not expect, and you cannot expect, that approval will be unanimous. Any one who has participated in the Councils of the Church, even in high places, has seen too many exceptions to that. But you gentlemen have been selected because of your ability, and because of confidence of the membership of the Church in you, and I believe and pray that you would be supported in action in this matter.

The Co-Trustees of the William Duncan Trust had a brief meeting March 9th in Kansas City. My letter of February 25th to you, was reviewed. The five points, as corrected, are enclosed herewith, as a basis for discussion.

I shall be pleased to have you call at my office any time you are in Kansas City.

Wishing you a pleasant and successful trip to Alaska, I am,

Very sincerely,

B. L. Myers

B. L. Myers, Secretary
WILLIAM DUNCAN TRUST

BLM:MM

The METLAKAHTLA Church

APR 3 1944

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

WILLIAM DUNCAN ESTATE CO-TRUSTEES

E. D. KOHLSTEDT, Chairman
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Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
March 20, 1944

4/3/44 Copy sent Mrd to JJ Jackman

Dr. J. Earl Jackman, Chairman
Unit of work in Alaska
Presbyterian Board of National Missions
156 Fifth Avenue
New York 10, N. Y.

Dear Dr. Jackman:

Anticipating conferences regarding missionary work at Metlakahtla, I am wondering if it would not be helpful for you to obtain official proxy, or some full authorization from the Presbytery in Alaska, so that action agreed upon might be completed without unnecessary delay? You will fully understand how commonly time is thus consumed in correspondence concerning matters as remote as Alaska.

When you are prepared for conference, we shall be pleased to meet you. For a long time I have desired that work at Metlakahtla might be unified. Dr. John Dixon, way back in 1920, foresaw the outcome of divided effort there, and expressed a conviction which time has supported with remarkable accuracy; "The importance of there being but one church organization (at Metlakahtla) cannot be overestimated. The existence of two churches will breed friction and alienation among the people, be an embarrassment to this Board, and a reproach to the Christian Church in Alaska".

I believe we are in a better position today to right this matter in an amicable way, than any time since the second church entered Metlakahtla. Both as a Presbyterian Elder, and as a sponsor of the original church I am heartily in favor of action. To such an end I stand willing to devote myself without stint or apology.

In this matter. Dr. Jackman, it seems only good missionary management to avoid over-lapping, unnecessary expense, and the confusion of thought in the minds of the people who support the work, and people whom we serve. Dr. King once said, if this matter were presented to the General Assembly, "there would likely be some pointed questions asked". On occasions such as we now face, endeavors to rectify the past, to make full use of the present possibilities, and to secure and harmonize the future is but good business, good statesmanship, and good Christian policy. It is our opportunity and our obligation. "Withhold not good from them to whom it is due, when it is in the power of thy hand to do it", Solomon said, centuries ago.

April 28, 1944

Dr. B. L. Myers
1115 Grand Avenue
Kansas City, Mo.

My dear Dr. Myers:

I have returned from a very fine trip to Alaska and had the opportunity of spending some time at Metlakatla. It was my privilege to visit with Mr. Tomlinson of Ketchikan who was formerly the pastor of the Christian Mission, with the Mayor of Metlakatla who is a leading officer in the Mission, and the pastor of the Church, and the officers and members of the congregation of the Presbyterian Church. I tried to get a considerable amount of the history and the background as well as the desire of the Presbyterians in regard to the situation there.

I shall be in Chicago for the meeting of the National Staff and the General Assembly from the seventeenth to the twenty-ninth of May. It is doubtful whether there will be time then to go on to Kansas City. However, I am to attend the meeting of the Synod of Iowa the week of the eighteenth of June. If the way does not open in May, I shall arrange in June to have a conference with you concerning the situation in Metlakatla.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

MAY 3 1944

INTER-OFFICE CORRESPONDENCE

BOARD OF NATIONAL MISSIONS

TO Mr. Jackman
FROM Dr. Wilson
RE:

DATE May 3, 1944

I enclose for your files copy of a letter dated February 11, 1944 which Dr. B. L. Myers, Secretary of the William Duncan Trust, wrote to Dr. E. D. Kohlstedt and Mr. F. A. Wright, the other trustees of the William Duncan Trust. I understand you have discussed this matter briefly with Dr. Morse and that no decision will be made pending a conference which you hope to have with the trustees on your way to the meeting of the National Staff.

Thomas Wilson

COPY

1115 Grand Avenue,
Kansas City, Mo.,
February 11, 1944

Copy for your information.

Dr. E. D. Kohlstedt,
New York, N. Y.
and
Mr. F. A. Wright,
Kansas City, Missouri.

Dear Co-trustees:

In consideration of the church situation at Metlakahtla, I wish to state my position for your consideration, which is a little different from yours.

Let me remind you that I am a Presbyterian in rearing, membership, and education, and at the same time I was a friend and admirer of William Duncan. With this, I am loyal to our trust committed to us in the execution of Mr. Duncan's will, as I know you are.

As a Presbyterian, I prefer to see the record of my church clear and above question. But in fairness and honesty, I do not believe the Presbyterian church was needed at Metlakahtla, or justified in entering that field. The original church was functioning. In my opinion certain unfortunate ambitions were to blame for what has become a problem to the Presbyterian Church and to the Metlakahtla Christian Church. The establishment of the Presbyterian Church at Metlakahtla was possible only by splitting off a part of the membership of the already established church group. I doubt that the Presbyterian Board would have consented to this if the facts had been clear to them. A number of letters on file support this position. Relatively recent conversations with Dr. Everett King and Dr. Graham Wilson have given me the impression that they feel that a way out of this unfortunate inter-church situation in a community the size of Metlakahtla could likely be found.

If the church which established the mission, cultivated christian forms and modes of life, and set up provision for future operation and progress were not in existence, it would all be different. But it is. I venture to express the conviction that the Metlakahtla Christian Church has today as good a set up and program as any native church in Alaska. Such should not be impeded or destroyed; certainly not by another organization committed to like noble purposes and ends. There are plenty of opportunities for the Presbyterians elsewhere, in fields not provided for, or attended by rights and heritage as is the case with the Metlakahtla Christian Mission.

It seems to me, therefore, that the Presbyterians may be approached in candor and hope in this matter. Indeed, I will go further and say that I believe we should approach them with this end in view, even if it means that we must share the sacrifices to a reasonable degree, to obtain a solution of this much vexed situation which concerns us all.

May I say one thing more in defense of my right to speak as I have herein. You will recall that I lived in Ketchikan, only ten or twelve miles from Metlakahtla, for ten years, during the period concerned with the above, and I believe that my statements can be well supported by letters, editorials, and news records, etc., which are still obtainable.

I shall be very deeply interested in any reactions to my point of view or to endeavors to solve this situation.

As a basis of consideration, I wish to express my personal point of view as follows:

1. The Metlakahtla Christian Church was located at Metlakahtla and active in behalf of the residents of Metlakahtla, Alaska, for about thirty-three years, (since 1887) before the Presbyterians entered the field.

2. The Presbyterian wor k at Metlakahtla was made pos ible in its origin (about 1920) only by splitting off a portion of the Metlakahtla Christian Church and incorporating it into another unit with essentially the same programs and goals.

3. The Metlakahtla Christian Church has a good material equipment, better in fact than most mission units in Alaska.

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6. Metlakahtla Christian Mission has an extensive friendship in the United States, Canada and England, which looks on missionary endeavors at Metlakahtla as the result of William Duncan's work and sacrifices, and as belonging to his projected provisions for the same,

7. The Metlakahtla Christian Church has a worthy reputation to sustain and unusual traditions to follow in the life, work, sacrifices and achievements of a great missionary whose project appeals to christian thought everywhere the story has been told.

8. The population of the community is small enough (750) that two church units are not needed to carry on the customary missionary projects.

9. The Trustees of the William Duncan Trust, have the provided endowment entrusted to them by the Courts, and they are commitied in honor to do everything possible to support and carry on a good religious program for the people who reside at Metlakahtla. The Presbyterians have not such provision.

It appears to me that in consideration of these important differences our Presbyterian Officials and the Trustees should be able to get together for the good of Metlakahtla if the matter is approached in fairness and good will.

Sincerely,

(Signed) B. L. Myers,
Secretary,
WILLIAM DUNCAN TRUST

BLM:MM

May 5, 1944

VIA AIRMAIL

Dr. B. L. Myers
1115 Grand Avenue
Kansas City, Mo.

My dear Dr. Myers:

It seems wise for us to pursue this matter concerning Metlakatla as soon as possible in order that a decision may be reached. I am planning to make a special trip to Kansas City for conference with you about it. The most convenient date for me would be Tuesday, May sixteenth, and I could see you anytime in the morning or afternoon. This trip will be made from Chicago and return prior to the meeting of the National Staff at McCormick Seminary May seventeenth.

I shall be leaving New York May thirteenth and would appreciate a reply from you by that time but in case it does not arrive I shall go on to Kansas City for the sixteenth and will call you during the morning.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

Irine Dale

Copies Jevne
Dr. Rowe
Mr. Jackman
Dr. Dauber

Report on Metlakatla

In October 1943 the Trustees of the William Duncan Estate requested the Board of National Missions to withdraw its support of the Presbyterian Church in Metlakatla and join with the trustees in gathering the people of Metlakatla together in one church, the Metlakatla Christian Mission, for whose support the trustees have ample funds.

Conference was held by the General Secretary, the Administrative Secretary and the Secretary of the Unit of Work in Alaska for the Board of National Missions. It was agreed that action should be withheld until the return of the Secretary for Alaska who should investigate the situation and make a full report.

The Secretary for Alaska visited Metlakatla on April 20, 1944. He called in Ketchikan on Mr. Robert Tomlinson, former lay-pastor of the Christian Mission; in Metlakatla on the Mayor, John W. Smith, who is a leading officer of the Christian Mission, The Rev. Fred Schmidt, Pastor of the Christian Mission, the officers and the congregation of the Presbyterian Church.

Briefly the situation is as follows: It is regrettable that there should be two active churches in a small Indian village of 750 people. Mr. Tomlinson and the Mayor believed that irreparable internal turmoil would result if the Board of National Missions acceeded to this request now. The Rev. Mr. Schmidt did not press for the withdrawal of either one of the churches but did emphasize the need of greater cooperation between the two ministers and their respective congregations. The people of the Presbyterian Church presented a strong plea in behalf of their church in the form of the following petition which was prepared and signed by 178 names within 24 hours (it was specifically stated that where children were away at school parents signed for the children):

"Metlakatla, Alaska April 19, 1944

To The Board of National Missions
Presbyterian Church of America.

We the undersigned members of The Presbyterian Church of Metlakatla, Alaska respectively appeal to your authority to ignore once and for all the suggestions and wishes of The Duncan Trustees, and Members of The Duncan Church, to unite the members of The Presbyterian Church with The Duncan Church as One, under the supervision of The Duncan Trustees, or any other denomination. As we have no desire ever to return, having once pledged our faith to The Presbyterian Church. We wish to remain loyal and true to our promise."

Following his return from Alaska your Secretary went to Kansas City, Mo. to confer with Dr. B. L. Myers and Mr. F. C. Wright of the Trustees of the Duncan Estate. He listened to their story and request seeking to get all the history, facts, and circumstances possible. He reported to them the information gathered on the trip, the financial circumstances of the Church, and showed them the petition presented by the congregation. In view of the circumstances it seemed evident that the request of the Trustees should not be granted at present but that some long range program of cooperation should be agreed upon by the Board

of National Missions and the Trustees of the Duncan Estate looking forward to a better Christian spirit of harmony between the two churches in Metlakatla and their possible union upon principles to be established when their spirit of unity will draw them together.

Recommendation

The Board of National Missions regrets the existence of two strong churches with full programs in a village the size of Metlakatla (750) and recognizes that the Christian Mission founded by William Duncan was established first. A group of natives in the village requested the organization of the Presbyterian Church and that Church has grown steadily in numbers and spiritual and financial strength. The people of the congregation have indicated their great desire to have their church continued and the Board of National Missions feels it cannot and should not grant the request of the Trustees of the Duncan Estate to withdraw its support of the Presbyterian Church in Metlakatla at this time.

In light of persistent rumors and uncertain conditions the Board desires to commend the accomplishments of the Presbyterian Church of Metlakatla and to reassure the congregation of the Board's continued interest and intent to grant necessary assistance for its support. While the Board offers this reassurance it also urges the congregation:

1. To seek a greater spirit of harmony and cooperation with the congregation of the Christian Mission in accordance with principles agreed upon by the Board, the Trustees of the Duncan Estate and the two congregations.

2. To endeavor to assume a larger portion of its own support as evidence of the real desire to continue as a separate Church organization.

JAJ:FK
May 31, 1944

Metlakatla , Alaska April 19, 1944

To The Board of ~~Home~~ NATIONAL Missions;
Presbyterian Church of America.

We the undersigned members of The Presbyterian Church of Metlakatla, Alaska respectively Apeal to your Authority. To ignore once and for all the suggestions and wishes of The Duncan Trustees, and Members of The Duncan Church, to unite the members of The Presbyterian Church with The Duncan Church as One, under the supervision of The Duncan Trustees, or any other Denomination. As we have no desire ~~to~~ ever to return, having once pledged our faith to The Presbyterian Church. We wish to remain Loyal and true to our Promise.

1 Solomon Dundas
2 Mrs Eleanor Bilyk
3 Herbert J Hutchison
4 George Scott
5 Ralph H. Bolton
6 Wilbur J Dundas
7 John W Gunter
8 Thomas Atkinson
9 John Berkeley
10 Patrick Hancklaroth
11 Harris Atkinson
12 Thomas Brendible
13 Phoebe Brendible
14 Myrtle Blandon
15 Lila Verney
16 Fred Verney Jr
17 Florence Verney
18 Howard Verney
19 Maude Nelson
20 Anna Dundas
21 Betsy Baxter
22 Francis Dundas
23 Mrs Elizabeth Atkinson
24 Connie Atkinson
25 Solomon D. Atkinson
26 Jessie Atkinson
27 Harris Atkinson Jr.
28 Priscilla Berkeley
29 Pearl Milne
30 Hannah Milne
31 John Milne
32 Steve Marsden
33 Louisa Marsden
34 Stanley Marsden
35 Janet Marsden
36 George Lawson

37 Sabrina Leach
38 Mrs Ina Leach
39 Mrs Lillian Leask
40 David Leask jr.
41 Kenneth Leask
42 Loretta Davis
43 Ted Ericson
44 Welford Nelson
45 [redacted]
46 Henry E Fairweather Jr
47 Edward S. Burton Sr
48 Reggie Booth
49 Hans B Lundon
50 Eli Milton
51 Josiah W. Booth
52 Arthur P. Nelson
53 Perry Allen
54 David Leask
55 Chas Leask
56 William L Mather
57 David A. Johnson
58 Mrs Tony Haldane
59 Mr Tony Haldane
60 Marilla Haldane
61 Francis Haldane
62 Eleanor Haldane
63 William Booth
64 Mrs Dorothy Lundon
65 Mr Georg Lundon
66 Mrs Ruth Lundon

67 Inora Lundon
68 Irving Lundon
69 Leroy C. Booth
70 Cora B Allen
71 Theodora Allen
72 Frank M Verney
73 Mrs Violet Booth
74 Romey Atkinson
75 Ed Atkinson Jr
76 Elwood Atkinson
77 Jack Booth
78 Miss Violet Booth
79 Mrs Sarah Dundas
80 Mr Floyd Dundas
81 Bennie Dundas
82 Mrs Reggie Booth
83 Mrs Henry S. Littlefield
84 Mrs Alfred Dundas
85 Mr Alfred Dundas
86 Henry Chalmers
87 Mrs Henry Chalmers
88 Mrs Eliza Johnson
89 Mrs Flora Mather
90 Mrs Eli Milton
91 Mrs Emily Verney
92 Rosa Bolton

93 Willian Bailey
94 Benjamin Dundas
95 Donald C. Atkinson
96 Mrs. Donald C. Atkinson
97 Mrs. H. G. Murchison
98 Herbie Murchison
99 Patrick Verney Sr.
100 Mrs Patrick Verney
101 Audrey Verney
102 Bertha Verney
103 Patrick Verney Jr.
104 Mrs Gordon Williams
105 Freida Williams
106 Lloyd E. Williams
107 Romey Williams
108 Doris Williams
109 Mrs Helton H. Percell
110 Mr Helton H. Percell
111 David K Nelson
112 Mrs David Nelson
113 Albert D. Nelson
114 Wilfred Gibson
115 Mrs annie Ridley
116 Willis H. Ridley
117 Evelyn E. Brown
118 Mrs Thos Brendible
119 Alfred Atkinson
120 Mrs Emily Atkinson
121 Boyd A Holdam
122 Ben Ridley
123 Thelma V Ridley
124 Louie Wagner
125 Blanche Wagner
126 Bert Davis
127 Mrs Cora Lang
128 Leslie Brendible
129 Harry Lang
130 Roger Lang
131 Carmine Martinez
132 Raymond Demmett
133 Irma Demmett
134 Mrs. Ted E. Benson
135 Theodora Benson
136 Edward Benson
137 Richard Benson
138 Mrs Lucy Marsden
139 Mrs Frank Hayward
140 Mrs. Ted Dundas
141 Mr. Ted H Dundas
142 Mrs Eli Gordon
143 Mrs Eli Gordon
144 Mrs Mary Simpson
145 Mildred Simpson
146 Vivian Gordon
147 Violet Shearer
148 Henry L Littlefield
149 Joseph P Verney
150 James E Scott

151 Henry Dalton
152 Viola Dalton
153 Ray Dalton
154 James Dalton
155 Frederick Dalton
156 Wilfred J. Baines
157 Conrad P. Baines
158 Raymond G. Baines
159 Mary Elizabeth Baines
160 Mrs Elizabeth Baines
161 Alfred E. Gordon Sr.
162 Georgia Kosthometinoff
163 Mrs Cecelia Williams
164 Ernest Leask
165 Betty Leask
166 Mrs Chas. Leask
167 Mrs Ralph Dalton
168 Rita Booth
169 Chas. Brendible Jr.
170 Henry Brendible
171 Paul Brendible
172 Minnie Brendible
173 Edward Burton Jr
174 Frank Burton
175 Chas Brendible Sr.
176 Roderick F. Davis
177 Faith R. Davis
178 Mrs. Rod. F. Davis
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The METLAKAHTLA Church

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

CO-TRUSTEES WILLIAM DUNCAN TRUST

E. D. KOHLSTEDT, Chairman
150 Fifth Ave., New York City

B. L. MYERS, Secretary
1115 Grand Ave., Kansas City, Mo.

F. A. WRIGHT, Treasurer
1801 Grand Ave., Kansas City, Mo.

J. W. WITTEN
Trustee Emeritus

H. C. STRONG
Trustee Emeritus

FREDERICK C. SCHMIDT, Missionary
Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Mo.
5/6/44

MAY 8 194

Dr. J. Earl Jackman, Secretary
Unit of Work in Alaska
Board of Natl. Missions in Presby. Church
156 Fifth Avenue
New York

My dear Dr. Jackman:

I am in receipt of your letters of April 28th and May 5th, 1944. In reply, I wish to say that I shall be pleased to meet you, in Kansas City on Tuesday, May 16th. If you will advise me of the hour of your arrival, I shall endeavor to meet you at the depot; though, being a doctor, with a doctor's interruptions, I can not be sure. For your convenience, I enclose a card with my phone numbers. If I do not meet you, kindly phone me and I shall contact you as promptly as possible.

Anticipating the pleasure of seeing you again, I am,

Very cordially,

B. L. Myers

BLM:MM

Enc

May 10, 1944

Dr. B. L. Myers
1115 Grand Avenue
Kansas City, Mo.

My dear Dr. Myers:

Thank you for your cordial letter of May sixth in regard to my visit to Kansas City. There is no need for you to meet me at the station because the train arrives at seven in the morning. At a reasonable hour I shall call you and arrange an interview either in the morning or in the afternoon at your convenience. My day is unassigned and I hope it will be convenient to have Mr. Wright with us and any others whom you might be able to get for a conference.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:PK

May 10, 1944

Mr. C. L. Andrews
1734 Villard Street
Eugene, Oregon

My dear Mr. Andrews:

Thank you for your letter of late March in regard to the situation among the Eskimos in connection with the reindeer herds. I am very much interested in this matter and appreciate the information that you have sent me. This is a new field for me and I shall have to give it considerable study before being able to do anything about it.

I have just returned from a visit to Alaska but was not able to get to the Arctic Coast on this visit. I hope to make this possible a year from this coming summer. Meanwhile, some study ought to be given to this problem and I am willing to help in any way possible.

It was my privilege to have a visit with The Benson family in Metlakatla when we talked about the problem of having two churches in this village. The Presbyterians are determined to continue and the trustees of the Duncan Estate have asked that we withdraw. Mrs. Benson told me that you were in charge of Indian affairs in the early days when the controversy developed and suggested that you could give me much of the background of the problem. It is my hope to come to Eugene when in that territory and have a visit with you. I have no trip in your direction planned in the immediate future but certainly feel that before the next winter I would like to have the privilege of a long talk with you.

We are wondering if it might be possible that you might be East in the near future. If you would be I would like to make arrangements for a visit with you. Pending a visit with you I am wondering if it is possible for you to write me a story of the split in Metlakatla. You might include, as you know it, the split over the school and the

procedure which was followed in the organization of the Presbyterian Church. The officers of the Presbyterian Church feel that you could give an unbiased statement on this early situation.

The people of Alaska have greatly appreciated the contibution of your services for the benefit of the territory and the people in the territory. You made a deep impression for good upon their lives.

Sincerely yours,

The Rev. J. Earl Jackman, Secretary
JEJ:FE Unit of Work in Alaska

VIA AIRMAIL

MAY 29 1944

SUMMARY OF SUGGESTIONS BY ROBERT TOMLINSON FOR UNITING THE "DUNCAN" AND PRESBYTERIAN CHURCHES AT METLAKATLA.

Note: These were presented to Archie Matson of the Ketchikan Methodist Church with the request that they be put in order and passed on to the proper authorities.

The thesis upon which they are based is that the most difficult problem will lie in the local churches themselves and not in the administrative bodies. Regardless of the right or wrong involved in the establishment of a competitive prggram, it will require a lot of love and mutual conceding and forgiving if the whole program at Metlakatla is to be Christian.

To attract the Presbyterians and to develope leadership, there must be greater responsibility and control by the local united congregation. This would involve some means whereby the congregation could express its approval of a pastor, or request a change; a changed method for the election of elders; and a rough accounting of expenditures by the trustees to the congregation.

Tomlinson suggested that a union would be possible only if both present pastors were removed. He suggested that the first pastor of the united church be a Presbyterian, but without any relation to the Presbyterian Mission Board. He thought the Trustees might pay for the Manse, and possibly sell it to the government for a teacherage. He also thought the Trustees should pay the cost of remodelling the Presbyterian Church for some Town use, such as a hospital.

To form a union the Trustees and the Presbyterian should each send a representative from the outside to confer with the congregations, and with power to act.

Note by Matson---There is sense to much of this proposal. It has the advantage of being a concrete proposal by the one man who knows more of the history and psychology of Metlakatla than any other living man. While Tomlinson did not say so, I am convinced that any program for union would be really strengthened if he were given some kind of annuity for the five years he served as pastor there.

Ketchikan. Alaska
May 16, 1944.

Ak Permits - Metlakatla, Alaska

6/44

Report on Metlakatla

to the Board of N.M. Recommendations adopted.

In October 1943 the Trustees of the William Duncan Estate requested the Board of National Missions to withdraw its support of the Presbyterian Church in Metlakatla and join with the trustees in gathering the people of Metlakatla together in one church, the Metlakatla Christian Mission, for whose support the trustees have ample funds.

Conference was held by the General Secretary, the Administrative Secretary and the Secretary of the Unit of Work in Alaska for the Board of National Missions. It was agreed that action should be withheld until the return of the Secretary for Alaska who should investigate the situation and make a full report.

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Briefly the situation is as follows: It is regrettable that there should be two active churches in a small Indian village of 750 people. Mr. Tomlinson and the Mayor believed that irreparable iternal turmoil would result if the Board of National Missions acceeded to this request now. The Rev. Mr. Schmidt did not press for the withdrawal of either one of the churches but did emphasize the need of greater cooperation between the two ministers and their respective congregations. The people of the Presbyterian Church presented a strong plea in behalf of their church in the form of the following petition which was prepared and signed by 178 names within 24 hours (it was specifically stated that where children were away at school parents signed for the children):

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Recommendation

The Board of National Missions regrets the existence of two strong churches with full programs in a village the size of Metlakatla (750) and recognizes that the Christian Mission founded by William Duncan was established first. A group of natives in the village requested the organization of the Presbyterian Church and that Church has grown steadily in numbers and spiritual and financial strength. The people of the congregation have indicated their great desire to have their church continued and the Board of National Missions feels it cannot and should not grant the request of the Trustees of the Duncan Estate to withdraw its support of the Presbyterian Church in Metlakatla at this time.

In light of persistent rumors and uncertain conditions the Board desires to commend the accomplishments of the Presbyterian Church of Metlakatla and to reassure the congregation of the Board's continued interest and intent to grant necessary assistance for its support. While the Board offers this reassurance it also urges the congregation:

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2. To endeavor to assume a larger portion of its own support as evidence of the real desire to continue as a separate Church organization.

JEJ:FK
May 31, 1944

July 5, 1944

Dr. B. L. Myers
1115 Grand Avenue
Kansas City, Mo.

My dear Dr. Myers:

Sorry that I was not in the office when your brother called. It would have been a real pleasure to have met him and talked about Alaska.

Upon my return to the office, I prepared a report to the Board of National Missions concerning the situation at Metlakatla. The Board considered the matter at its June meeting and adopted the report with the attached recommendations.

The report in brief indicated that it was not possible under the circumstances for us at the present time to grant the request of the Trustees to withdraw from Metlakatla but did recommend that we seek a more harmonious relationship between the two congregations which would be acceptable to them, to the Trustees of the Estate, and to our Board. It also recommended that the Presbyterians of the Metlakatla Church assume more of the support of their own work. You should have a full statement in the minutes of the Alaska Committee because the Committee asked for a report on the situation and attached my report to the Board with the minutes. The Alaska Committee received the report without any action but felt it was the most understandable statement which had been received for some time.

In regard to the rumor that I had in my possession three letters from The Rev. Fred Schmidt, Pastor of the Christian Mission, complaining to our Board against the Presbyterians in Metlakatla, I should say in writing that I possess no such letters. There is no evidence in our files to indicate that Mr. Schmidt has written such letters to our Board. I did have in my possession a summary statement of the situation at Metlakatla drawn up by Dr. Davies of Chicago who is a member of the Alaska Committee in which he quoted several statements reported to have been made by Mrs. Schmidt and Mr. Schmidt which were very critical of the Presbyterian Church and its people. I checked some of these statements during my visit and find that the occasion for them was untrue so that I made no reference to the letter during the visit. I have no evidence or knowledge as to where Dr. Davies secured these statements.

We have written to our Pastor in Metlakatla giving him the action of the Board and expressing our regret that the request of the Trustees and my visit of

inquiry have caused so much trouble in the community and the Church. We hope that this matter will be settled peacefully and we shall look forward toward a greater cooperation and harmony in the community. Later I will send you some suggestions for a program toward this end. Meanwhile if you have any I shall be glad to receive them.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

July 27, 1944

Dr. E. L. Myers
1115 Grand Avenue
Kansas City, Mo.

My dear Dr. Myers:

We are enclosing for your consideration the action of the Board of National Missions in regard to the situation at Metlakatla and also a statement of possible cooperation and better understanding between the two congregations. I have sent both of these statements to The Rev. Mr. Schmidt and The Rev. Mr. Swogger. We will not do anything final about them until all parties concerned have an opportunity for consideration and discussion. We want them to embody the thought and feeling of the people of both congregations and reflect the good purpose of all to come closer together in the work of Christ.

We shall be happy to receive your comments upon them. We want you to give full voice to all that you may think and feel in regard to a better situation in Metlakatla.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK
Enc. copies: Church Cooperation in Metlakatla, Alaska and
Action on Metlakatla; Minutes of Bd. of Nat'l Miss-6-15-44

Dictated but not
signed by Mr. Jackman

The METLAKAHTLA Church

JUL 26 1944

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

CO-TRUSTEES WILLIAM DUNCAN TRUST

E. D. KOHLSTEDT, Chairman
150 Fifth Ave., New York City

B. L. MYERS, Secretary
1115 Grand Ave., Kansas City, Mo.

F. A. WRIGHT, Treasurer
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J. W. WITTEN
Trustee Emeritus

H. C. STRONG
Trustee Emeritus

FREDERICK C. SCHMIDT, Missionary
Metlakahtla, Alaska

W. E. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
7 20 1944

1/28/44

Dr. J. Earl Jackman, Chairman
Alaska Division
Presbyterian Board of Foreign Missions
156 Fifth Avenue
New York, N. Y.

Dear Dr. Jackman:

Your letter of July 5th is before me. It was received some time ago but circumstances have made it hard for me to keep my work all up to date, and I have not answered as I usually do, and as I should do. There are two things however, I would like to call to your attention at the present time. In the fourth paragraph of your letter, you make a statement somewhat like this: "I checked some of these statements during my visit, and find that the occasion for them was untrue, so that I made no reference to the letters during the visit". It is not clear to me just what you mean in this paragraph. That is, I do not understand whether or not there is some circumstance which you refer to, or whether you are giving the impression that there was something about Mr. Schmidt's statements that was untrue. I think you are making a rather large statement.

The second thing I am interested in is in connection with your statement "we hope this matter may be settled peacefully, and we will look forward to greater cooperation and harmony in the community. Later I will send you some suggestions for a program toward this end".

I assure you I shall be very much pleased to receive any suggestions which you wish to offer, which will in full fairness to everybody concerned, set forth the basis for "greater cooperation and harmony in the community".

With best wishes for our common cause and our best endeavors, I am,

Very sincerely,

BLM:MM

B. L. Myers

ac Perm Sde
Metlakatla, ac Sde

July 26, 1944

VIA AIRMAIL

The Rev. Fred Schmidt
Metlakatla, Alaska

My dear Mr. Schmidt:

Long ago I should have written to you about the developments in connection with the situation at Metlakatla. Several weeks after my return I discovered that there were rumors going around that you had written some letters to the Board criticizing the minister of our Church there. I have replied to this criticism that we do not have any letters in our office from you at all and that I carried no such letters in my pocket while I was at Metlakatla. I have learned the possible source of such a statment and can say it is most unfortunate that any such rumor should have started.

In our all together too brief visit we talked a little about the closer cooperation between the two churches in your community. I presented my findings to the Board of National Missions with the recommendation which was passed. The Board has decided according to the enclosed action to continue to help our Church there but at the sametime there should be worked out some simple principles of greater harmony.

I have drafted some suggestions for this closer cooperation and am sending a copy to you to Mr. Swogger and to Dr. Myers for the Duncan Trustees. We would invite you to make whatever suggestions you have on them in the light of your experience. Our people in Metlakatla are determined to have a Presbyterian Church but at the same time we want to show the finest kind of Christian courtesy to the people of your Church. We seek that end through these suggestions and would welcome any ideas which you have in the matter. We shall not act upon them until we have reports from those to whom we are sending these statements.

Kindest regards to yourself and your good wife.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK
Dictated but not signed
by Mr. Jackman

Enc. copies:Church Cooperation in Metlakatla, Alaska and
Action on Metlakatla:Minutes of Board of Nat'l Miss-6-15-44

July 27, 1944

Dr. F. L. Myers
1115 Grand Avenue
Kansas City, Mo.

My dear Dr. Myers:

Mr. Jackman has left the office for a field trip and then vacation, and I am, therefore, acknowledging your communication of July twentieth. Your letter will be brought to Mr. Jackman's attention.

Sincerely yours,

Frieda Koerner, Secretary to
J. Earl Jackman, Secretary
Unit of Work in Alaska

FK

The METLAKAHTLA Church

AUG 14 1944

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

CO-TRUSTEES WILLIAM DUNCAN TRUST

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150 Fifth Ave., New York City

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FREDERICK C. SCHMIDT, Missionary
Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
August 10, 1944

Dr. J. Earl Jackman, Chairman
Alaska Division
Presbyterian Board of Foreign Missions
156 Fifth Avenue, New York, N. Y.

Dear Dr. Jackman:

I wish to acknowledge receipt of your letter of July 27th, and the enclosure of a statement entitled "Church Cooperation in Metlakahtla, Alaska". I would like to say that this matter will be presented to the Trustees at their next meeting, the date of which is yet undetermined.

Personally, the question arises in my own mind regarding why an agreement could not be executed by which the two churches would assemble and worship together at all times, if we can effectively bind them, or hopefully encourage them, to meet together and worship together at stated times.

If you are passing through Kansas City at any time, I shall be glad to have you call at my office. I shall be happy to see you, and talk over Alaskan matters at any time.

Very sincerely,

B. L. Myers

BLM:MM

Al Perm File
Metlakatla Alaska

Home miss. Council
247-412 Gra
Gramercy 5-4657

AUG 14 1944

Metlakatla, Alaska. Aug. 8th, 1944.

Alaska Pkg.

Rev. J. Earl Jackman, D.D.
New York, N.Y.

Dear Mr. Jackman:

Your letter of July 25th at hand and I shall take the matter up with my Session so soon as I can get the men together. At present most of the men are very busy with the fishing industry, and I feel it will be much better to have at least the most of the men present.

Your copy of the letter to the Schmidt's has stirred up the matter afresh. Mrs. Schmidt went to Mrs. Benson, and had her read the letter, then set on her for being a party to the affiar which, as she put it, has brought persecution to her husband. Mrs. Benson did not tell me what the charges were, but said that they were both very wrought up before the interview ended.

In your letter of June 1st you say you think best not to send any statments made by persons representing the Duncan group, to Metlakatla, so I suppose if my request in my letter of May 12th, also Presbytery's Moderator, Mr. J.W. Hall's plea are to beforgotten.

Personally, I do not see why the Duncan Trustees should be allowed to present their requests to the Board, hear the arguments of the Presbyterians in Metlakatla, and my people not be given an opportunity to hear other statments, and have chance to answer, and give reasons why they choose to be Presbyterians.

In answer to your paragraph concerning my further service in this field, I did mention a younger man might be more acceptable. Who would the young man be? It would require in a young man, an abundance of patience, and a super-abundance of the Grace of God to c comtinue here succesfully. (Believe me, I would not have any one think for a minute that I think my Ministry here has been anything wonderful.) PERSONALLY I should like to terminate my Ministry here next year, and after a short rest, take a small church some where in the States, preferably Calif. or Oregon. Mrs. Swogger's father is old, 86, and he has been begging us to come and be near him. You noted that I underscored personally. If it seems best for the larger work of the Kingdon for me to continue here after a short furlough next year, the Will of the Lord be done.

Sincerely yours,

Alfred D. Swogger

Alfred D. Swogger

Extract from THE ESKIMO of October 29th 1939
Edited and published by C.L.Andrews at
Seattle, Washington

" REPORT OF COMMITTEEON INDIAN AFFAIRS

This is taken up with attacks made by certain parties, principally by Rev.Mark Matthews, of Seattle, and Henry S. Welcome, a wealthy Englishman, on the Secretary and the leading men of the Bureau of Alaska, relative to the control of certain property on Annette Isnand by the estate of the Rev.William Duncan, the missionary who founded the Metlakatla Mission among the natives of British Columbia, and afterward transferred themission and Indians to Alaska, to Anette Isl nd

Briefly the situation is;

In the H dson's Bay Company domain in British Columbia, Mr. Duncan went among the Indians ~~of-british-columbia-~~ at the Company's post, became acquainted with the natives, converted them to his belief, founded a settlement at which he taught, methids of trade, kept a store, started a school and founded a prosperous community.

Later he ~~founded~~ interfered with the authorities in his teachings, felt abused and asked the U.S. to give his Indians a grant of Annette Island as a home. The United States agreed in this on certain terms and these Metlakatla Indians were granted lands and privileges thereon more favorable than have been given to any of the Indians of the United States Territory, inclding rights to the fisheries on the shoresof said island.

Dr.Duncan's projects prospered, the fishing rights were valuable. He established a store and a cannery. For many years he labored faithfully in the interests of the natives.

Later he seems to have become obsessed by the idea of accumulating a large fortune by using the fishing and trading rights and the labor of the Indians under his charge.

His schoolis said not to have taught above the fourth graade, and he became so old that he was not capable of attending to all the duties consequebt on the growth of the industries. He incorporated a company, with a capital of $25,000. A large part of the stock was taken by Dr.Duncan himself, a considerable part was taken by Portland, Oregon , capitalists, and about $3,000 was taken by the Indians. It appears from testimony given in 1926 or about then, that Dr.Duncan persuaded and influenced the Indians to transfer their stock to him.

The company claimed within a few years, that their investment was worth $56,000 or thereabout, and it seems to have paid large dividends.

The natives became displeased with the domination of Dr, Duncan. They petitioned the Bureau of Education of the United States to place a school on the island which would give them better advantages for education and other benefits. This was bitterly opposed by Dr. Duncan, but it was finally accomplished by the government. In 1926 a committee appointed by a

the Secretary of the Interior made an investigation and a report on which the Bureau of Education and Secretary of the Untir-ior were justified in their action. Dr.Duncan died., August 30, 1918, leaving a fortune not exactly known as to the value, but has been estimated to have been about or over $100,000 and three trustees were named to administer same.

New th petitioners presented that the officers of the Bureau of Education and the Secretary of the Interior, conspired"and unlawfully seized", in machinery, buildings etc., that they violated the laws, and other charges were made.

The question arose, how did Dr.Duncan accymulate such a great estate in this work as missionary, supposed to be in the interest of the natives, and using their respources granted them by the U.S.Government?How did property and fishing rights pon the is-land come to belong to ang other than the Indians to whom the grant of land and its privileges were made?

The whole matter seems to be an attempt to get control of the property and rights of the Metlakatla Indians, by the Trustees of the Estate of William Duncan, Deceased.

The Committee simply collected and published the testimony. The statement of the alleged conspirators is not presented. The Report is in "Hearings before a SubeCommittee of the Committe on Indian Affairs, United States Senate, 74th Cong.2nd Sess. Washington, D.C. "

Law on MISSION CLAIMS
Chapter III, Compiled Laws of Alaska, Sec. 03

"Sec.93, Land not exceeding six hundred and forty acres at any station now occupied as missionary stations among the Indian tribes in said section, with the improvements thereon erected by or for such societies, shall be continued in the occupancy of the several religious societies to which said missionary stations respevtively belong until action by Con - gress."

It would appear that this was for mission purposes but not that any man could make use of the lands granted to natives to conduct a business f r and belonging to an individ-ual such as Dr.Duncan seems to have been.

The METLAKAHTLA Church

OCT 4 1944

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

CO-TRUSTEES WILLIAM DUNCAN TRUST

E. D. KOHLSTEDT, Chairman
150 Fifth Ave., New York City

B. L. MYERS, Secretary
1115 Grand Ave., Kansas City, Mo.

F. A. WRIGHT, Treasurer
1801 Grand Ave., Kansas City, Mo.

J. W. WITTEN
Trustee Emeritus

H. C. STRONG
Trustee Emeritus

FREDERICK C. SCHMIDT, Missionary
Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
Sept. 29, 1944

Dr. J. Earl Jackman, Chairman
Alaska Division
Presbyterian Board of Foreign Missions
156 Fifth Avenue
New York, N. Y.

Dear Dr. Jackman:

Pursuant to my letter of August 10, 1944, concerning your letter of July 27, 1944, I wish to say that I am sorry that it has been impossible to answer sooner. The Trustees did not meet until September 23rd. In the interim, I have been busy catching up.

At their last meeting the Co-Trustees gave due consideration to the contents of your communication. However, it is their unanimous conviction that, in view of all that is involved, your outline of piecemeal, restricted cooperation offers no truly constructive or permanent solution to our mutual problem.

I have no information at present regarding when I may be in New York again. However, if I find a visit to your city affords time and occasion for further discussion of possibilities, I shall be pleased to meet you for an exchange of ideas.

If you chance to be in Kansas City, I shall be pleased to have you call at the office. Our lunch time is 1:00 P. M. If we could make it I would be glad to have you as a guest while we talk.

Very sincerely,

B. L. Myers

BLM:MM

C O P Y

"Crime Against Father Duncan."

Metlakatla, Alaska
January 27, 1921

Mr. Edward G. Morrissey
Editor of the Chronicle
Ketchikan, Alaska

My dear Mr. Morrissey:

We have read the articles, including Dr. Condit's letter, and your editorials in the Chronicle on the Metlakatla Church affairs. It would have been better if Mr. W. C. Strong, the Duncan trustee, had attached his name to some of these articles and editorials instead of Messrs. Howson and Hayward and your own self.

Your misrepresentations in the Chronicle have brought upon us, especially myself, an injustice. However, if I had my own way, I would not answer these charges for the public as well as yourself know better than that.

The course of the majority of the people in Metlakatla that have asked for the Presbyterian Church needs no defense. It is a natural course, and had its beginning on August 7, 1887, when the American flag was first hoisted over us at Metlakatla, Alaska. To defend such a course would be like trying to prove that the Ketchikan creek is a humpback stream because some one has said that the same is a red salmon creek and that the humpies are not there and cannot be there. Or it would be something like producing evidence after marriage that one did love his girl and that was why he married her. But there are objections and we must meet them.

What is styled the Christian Church of Metlakatla, as started and carried on by Father Duncan, is a semi-religious, semi-political and semi-business, affair. It is community settlement under the dictatorship of one person. No one knows when he becomes a member of the church and when he ceases to be a member. There is no record kept. The ordinance of baptism and some of the doctrines of our Lord and Saviour Jesus Christ are not allowed in this church. If the followers of Father Duncan have asked to be baptized, as they have already done, they are discarding the confession of the church. These brethren that fully accept Father Duncan's faith and religious practices have a right to their chosen faith exactly in the same way that others who have chosen other forms of faith have a right to theirs.

Under Father Duncan, if the politics of the community is in bad shape the church is in bad shape also. We can site many instances when the house of worship was closed because of business troubles; or when the cannery, store and sawmill were shut down because of a dispute in the church. Church and state, which is so abhorrent to the mind of every American, is Father Duncan's faith and practice. Whoever pleads for the American way of worshipping God in Metlakatla commits a crime against Father Duncan according to the Duncan trustees.

After we left the Church of England in 1882, there was no new organization at Old and New Metlakatla. It is because of this our parents advised us to join the Presbyterian Church at Sitka when we went there to school in 1888. Many more from Metlakatla later on did the same thing there and in other places in Alaska as well as in the states. If there was a church organization at Metlakatla, it makes no difference what kind it was, there would have been no Salvation Army corps, no Episcopal members, and at this time it would perhaps be thought unnecessary for the majority of the Metlakatla Christians to call in the Presbyterian Church.

When the Metlakatla church building was dedicated in 1897, it was declared the common property of all the people of Metlakatla by the minister of the church himself. On October 18, 1920 the Board of Elders who was annually elected by the town people to control the use of the edifice, met in the Metlakatla church building, and committed themselves in writing by a unanimous vote to a public declaration that the said church building, as in the past, would be used by any and all religious societies in the town. A very unheard of arrangement. Yet

that was Father Duncan's own arrangement, and that was how we have used it since he died. There have been Congregational, Quaker, Methodist, Episcopalian, Presbyterian, Salvation Army, and what not, ministers, in the Metlakatla church pulpit. The Sunday before last Christmas the head of the Salvation Army in Alaska ordained a new board of elders in this very church. All this agrees with Father Duncan's arrangement.

During the two years, November 1918-October 1920, that I ministered in this church, on the invitation of my people, our attendance was far better than that of Father Duncan's own record. Not only that but the people actually had the courage to ask to be baptized, and be allowed to observe the Holy Communion. In the two years I have mentioned I have baptized 157 adults and infants in this church.

Advised by Mr. Strong, the Duncan trustee, the followers of Father Duncan seized the Metlakatla church building on Sunday October 31, 1920, and ousted the Presbyterian members from the same building. Why didn't they oust the Salvation Army members? Why didn't they put out the Episcopalians? Did the Presbyterian Church, or anyone representing the Presbyterian Church, lay claim to the building? Not at that time, nor at any other time, either before or after, did the Presbyterian Church lay any shadow of claim to the exclusive use of the building.

According to the mandate of the people who built, owned and maintained the Metlakatla Church as a community property, the Presbyterian members in Metlakatla have also a right to use it. They have used it while Father Duncan was living, and they have used it since he died. The howl about the whole thing, about the rascality of one Edward Marsden, about the Government giving orders in religion, about a bill in Congress, and so on, comes from the poor disappointed Duncan trustees. This church building, after its seizure, is restored to its original owner, the town of Metlakatla, by order of the Secretary of the Interior who has jurisdiction over public property on Annette Island.

The followers of Father Duncan have a right to use this church building like anybody else. They have every right to organize themselves according to his faith and religious practices. But when the building is community property, and so dedicated as such by Father Duncan himself, no other band of believers that worship with them can be ousted of the building, as was done on October 31, 1920.

The money in the Duncan will comes from five sources: The subscription of the Metlakatla natives to the business enterprises at Old and New Metlakatla; the subscription of Father Duncan out of his salary; the large money gifts of the American christians for the help of the Metlakatla people; the profits of the business enterprises in which the natives were partners with Father Duncan, and the deductions of fifty cents per day of each male cannery and sawmill hand for the medical fund.

We suppose it is one of the frailties of human nature for a good person to be accidentally separated from his good work. Saul, the King of Israel, did some good work for his country, but his person was dangerous at certain times. The man and the work sometimes differ from each other. Either the man is good, or the work is bad, or they are both good or bad. Caesar was great, but his greatness did not stand in the way when the good of the Roman Empire demanded his removal. People would rather read Dr. Johnson than to be in his company for he was a glutton. It is the pride of every American that the two outshining figures that combine lovely personal character to the uprightness of public business, are the Father of his Country and the great Emancipator.

So we have divided Father Duncan into two parts: The one, the friend, the life-long Christian brother, the self-sacrificing missionary. The other, the theories, the practices, the work. We revere the one. We have found out by experience that the other is dangerous, and will always create trouble. The remains of the one are in our midst and they are sacred to us. We prefer to end the other with the passing away of the leader.

Sir, if you leave us alone we will perpetuate Father Duncan's memory in a way that will gladden your heart, and not in the way you think we ought to be. We are not an ungrateful people, and your repeated misrepresentations of us in your paper are only harming us and the cause that Father Duncan as a missionary stands for.

After the conventions of June 21 and 22, in which 350 Metlakatla Christians were in attendance, and following the referendum of the 23rd to the 26th, of the same month, 183 of the same christians appealed to the Presbytery of Alaska for a church organization. The Presbytery first sent two of its members here to make an official investigation. These men met with the people and the date of organization, August 1, 1920, was fixed. But every objection had to be met with so the date was postponed to September 15. Some of the enemies had to be consulted so it was again postponed to October 17. After chance was given to any one here to show cause why there should be no organization, the majority opinion was that the petition of the 183 people was in order. The legal formalities were then observed and the organization of the Presbyterian Church of Metlakatla was effected on the evening of October 18, 1920, in the auditorium of the Government building, by the Presbytery of Alaska.

There were 57 persons received to begin with. On Sunday December 19, 1920, there were 147 members and Mr. Condit was right when he gave you that number in his letter of January 4. On Sunday, January 16, 1921, the members numbered one hundred and sixty six (166).

A member of the Presbyterian Church anywhere in the world is admitted as follows: The applicant presents himself before the Board of Elders, with the minister as moderator, and he is questioned about his knowledge of God and His Word, about his own faith, experience, his desire to lead a better Christian life, acceptance of the Confession of Faith and Constitution of the Church as briefly explained, and the like. If the Board is satisfied, he is asked to present himself in a public service and there answer to a few prescribed questions propounded by the minister. After a prayer, the applicant is received into the Church and the fact is recorded in the register. He is not asked to "attach his name to a piece of paper" and there are no fees charged. And it often happens that although a man and woman have only been living together as husband and wife and have many children or grandchildren these two are required to observe a lawful marriage before they become members.

Thus the Church at Metlakatla has grown from 57 on October 18, 1920 to 166 on January 16, 1921, and the growth is gradual. The minister that serves this church has not yet been called and installed. In spite of the very hard times, the church collections which are taken only in the morning services and which are voluntary, have been good. The treasurer reports that on December 31, 1920, $210 worth of hymn and anthem books and other needful things were bought in Chicago and San Francisco, and a similar amount was used out of the same collections for fuel, gasoline, besides small helps to needy friends and members. It is the plan of the Board of Deacons to erect a modern church building to be owned by the Presbyterian Church of Metlakatla, and by the town of Metlakatla.

Aside from the official bodies, we have in this church a good Sunday School. We have also a regular Christian Endeavor Society which is already doing good work among the young people, not only in the church but in the town. Then there is the Woman's Society, the Prayer Meeting Band, the Choir and the Orchestra.

Some of you heard our orchestra in the Methodist Church of Ketchikan sometime ago, but you have not yet heard our choir. This new choir of twenty-five members, including the orchestra, all young people, produces uplifting music. We are planning for our own enjoyment the rendering of some oratorio of the class of "Elijah," "Redemption" or "Israel in Egypt", sometime in the future or whenever we are able to secure books.

Our services are well attended. Through the permission of the local office of the Bureau of Education, we worship in the auditorium of the school house only on Sundays. Our other meetings during the week are held in the private houses and sometimes in some of the society halls. The number of people that come to our services, and that have no wishes to enter the Presbyterian Church and are not in any way asked to enter the C Church, testifies to the character of our gospel meetings.

Our members of 166 adults on January 16, represent an average constituency of between 300 and 350 human souls. The census of 1920 gives the town not quite 600. The Salvation Army claims about 75 or more members, the Episcopalians about 30. These figures are self-evident and they more than bear out Dr. Condit's statements.

The town elections of December 21 and 30, for councilmen and church building trustees did not concern any religious faiths. I was clerk of the mass meeting on December 28 when the candidates for church trustees are nominated and I know what I am speaking about. The words attributed to me in that meeting by Messrs. Strong, Newsom, and Hayward did not accord with the purpose of the meeting, and there were nearly 100 persons present in that assembly.

"One of the (Duncan) trustees is a Presbyterian and it was at the direct suggestion of the Presbyterian Church that he came to settle in Southeastern Alaska." As I said before, you are not to be accused of twisting your facts. If it is Dr. Ben Myers' statement Mr. Strong and yourself are not to blame for such childish story as that. Why did the trustee sell out and return to Kansas City? I am sure the Presbyterian Church has not suggested his return there.

In the early fall of 1903, after I placed 40 school children from Metlakatla and other places in the Carlisle School at Government expense, I pleaded with the Board of Home Missions in New York for a medical missionary. Through Mr. MacAfee, one of the Secretaries of the Board, we received an answer John Myers, a Park College student and who was about to finish his medical studies in Kansas City, Mo. On January 1904, on my way home, I had a long talk with John Myers in the rooms of the Y.M.C.A. There and then he fully decided to come to Saxman and establish a medical work for the natives that would also cover Kasaan, Howcan and even Klawock. When Dr. Myers came in May 1904, he started a good work. Patients came from many places and we thought that we would build a hospital in Saxman. He was under the pay of the Church and all his medicines were provided for. He was allowed to charge his services to white people. Like other medical missionaries he dedicated himself to God's services but after only a year's work he deserted his post. Ketchikan was booming in the Spring of 1905 and he opened an office there. Not long after this all the the other brothers, including Dr. Ben Myers, came. After they had made their money, they sold out and went back to Kansas City. I do not believe the Church has anything to do with the movements of one of the Duncan trustees at all.

Just why Messrs. Strong and Myers ever became Duncan Trustees is one of the mysteries in connection with Father Duncan. That these two men are utterly unfit for their position as administrators of a religious and charitable estate has been many times shown in the muddles that have taken place here since Father Duncan died. Why Father Duncan selected them instead of those Americans whose fitness, christianity, consecration and experience commended their handling estates of that character, is one I think can never be explained.

The difference between Dr. Condit and Mr. Strong is this: The former has spent many days here, has visited the natives in their homes, attended the meetings of both friends and foes, in the many years past. The latter, although so near, has never spent any more than a few hours at a time about twice since Father Duncan died, has never visited the natives in their homes, and much less has he ever attended any meeting of the people in Metlakatla. Between 1896 and 1910, when Father Duncan used to attend business at Sitka and Juneau, the only home in Juneau that always welcomed and lodged him was Dr. Condit's home. The former has shaped his judgment from direct observation and experience, the latter only through a few of our brethren that search for their own personal benefits.

But I am weary of making objections. I am longing to serve my God, country and flag. I have worked for the saving of my poor race since many years ago. I appreciate the good that Father Duncan has done, and it was my own family that specially cared for him since 1857. We appreciate what any other man has done for us. We believe that we have more right to the company and welfare of our fellow Indians in Metlakatla and in all Alaska than any group of self-seeking men. It does not trouble me much to be misrepresented, nor to be caricatured in all sorts of ways, nor even to be threatened with punishment. "Blessed are ye when men shall say all manner of evil against you falsely for my sake."

Here is my program: Proclaim the sovereignty of God; teach the Bible as the true rule of faith and life; obey, honor, and serve those who are in authority; uphold representative government and representative rule; plead for the cause of popular and higher education (but not in the belief of some of our men in the Alaska Native Brotherhood); plead for a common Christian brotherhood among all the tribes in Alaska, and encourage and protect honorable business efforts among our people. This is not all. But it gives you an idea of my faith as an American citizen, a converted Indian, and as a member of the Presbyterian Church.

Very respectfully yours,

Edward Marsden

copied January 1945
Unit of Work in Alaska (copy used property of Dr. C. L. Andrews)
EM

Metlakahtla

ALASKA
PERM. FILE

JAMES H. CONDIT, D. D.
2889 San Pasqual Street
PASADENA, CALIF.

June 10,1941

Dr. Everett B. King,
156 Fifth Ave.,
New York City.

Dear Dr. King:

In reply to your letter of the 5th inst.:

The Metlakahtla church was organized some 25 years ago on petition to the Presbytery of Alaska supported by a majority of the people there. The underlying incentive was the failure of Father Duncan's mission to meet the ambitions of a growing native community. This ambition was fostered in the first place through the activity of the Bureau of Education, which, in the face of strong opposition by Father Duncan, established a school at Metlakahtla. The estimable Father Duncan was opposed to education beyond fifth grade for nativepeople. The people wanted to attain the same educational advantages enjoyed by other native communities.

I was not a member of Alaska Presbytery at the time of the organization. For first hand information along that line the Rev. David Waggoner, 2100 Summit Drive, Bellingham, Washington, should be approached as he was Stated Clerk of Alaska Presbytery at the time.

The people felt that their community needed something more in church matters than the Duncan organization was giving. They wished the ordinances of the church through an ordained minister. They preferred the Presbyterian form of government and doctrine and so presented their petition. It should be said that Presbytery had carefully avoided any move in this direction. Edward Marsden, on graduation in 1896, was assigned to the Saxman field, a Thlinget organization, and for years exercised his ministry through interpreters. As General Missionary I frequently admonished him to respect the attitude of Father Duncan and give no cause for conflict.

Edward Marsden was 1896-1904 [illegible] at Saxman Native Station

Since organization the people have,for the most part,attended and participated in the Presbyterian organization. The Minutes for 1940 indicate a membership of 203 which indicates a consistent gain since the 1934 report which listed a membership of 145. In 1940 there were 29 additions on profession of faith. Also, contributions to the extent of 147 dollars,congregational and120 dollars to budget requirements, or a total of 267 dollars.

I may add that under the inspiring service of Rev.Mr. Swogger, than whom there has been no more faithful missionary in Alaska, a consistent record of additions and growing interest is manifest. The church is fully organized with Women's Society,Young People's Society, and of course session and other parts of complete form. It will also interest you to know that this past year Metlakahtla sent 17 young people to Sheldon Jackson School, the largest enrollment from any native community.

Because of this organization and record togaether with the fact of complete plant, ihcluding manse, there would seem to be no proper reason for abandoning this field. If any union were proposed my judgement is that the needs of the

JAMES H. CONDIT, D. D.
2889 San Pasqual Street
PASADENA, CALIF.

community would be much better served by combining with our congregation rather than to merge our work with that of the Father Duncan, Church of England, mission with its old and outdated building and with a form of government and creedal base which is second in choice to the Metlakahtla majority.

Metlakahtla stands second in rating of native churches in Alaska being exceeded only by Sitka. Why should we consider abandoning a work of this importance? If there must be curtailment I certainly would not begin with Metlakahtla.

There is one other point having to do with the permanence of this organization. When I left Alaska, and I presume that this is so today, the Metlakahtlans were successfully operating a salmon cannery. This furnishes a permanent basis for employment and economic stability. It insures a sufficient population to warrant the continuance of our work there.

If we have reason for maintenance of mission work among the Alaskan natives anywhere that reason pertains to our Metlakahtla field.

Cordially yours,

James H. Condit.

P.S. Miss Lottie Stevenson, who is now a resident here, and who for many years was Principal of our Sheldon Jackson School, is enclosing a note expressing her opinion.

J.H.C.

Met. Christian Year

February 6, 1945

Dr. B. L. Myers
815 Shubert Building
Kansas City, Mo.

My dear Dr. Myers:

Several people have requested from us copies of the leaflet which Mrs. Schmidt wrote concerning the story of Metlakatla. If you would send us a dozen copies, we would appreciate it very much.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

The METLAKAHTLA Church

FEB 13 1945

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

CO-TRUSTEES WILLIAM DUNCAN TRUST

E. D. KOHLSTEDT, Chairman
150 Fifth Ave., New York City

B. L. MYERS, Secretary
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F. A. WRIGHT, Treasurer
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Trustee Emeritus

H. C. STRONG
Trustee Emeritus

FREDERICK C. SCHMIDT, Missionary
Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
February 9 1945

Dr. J. Earl Jackman
156 Fifth Avenue
New York 10, N. Y.

Dear Doctor Jackman:

Your letter of February 6th, requesting a dozen copies of Mrs. Schmidt's "Story of Metlakahtla" is at hand. At an early date I hope to have the requested copies in the mail for you.

You may be interested to know that this little publication is having a very hearty reception generally. I have been interested to observe that the first two material responses (entirely unsolicited) came from Presbyterians. One is a Presbyterian Elder; I think both are. It is contemplated that a second edition will be printed before long.

I am wondering if you will be visiting Alaska this year? If so, I shall be glad to see you, should you pass through Kansas City.

With cordial good wishes to you personally, and for the best that is possible for the Kingdom through the program of your offices, I am,

Very sincerely,

B. L. Myers

BLM:MM

B. L. Myers

Metlakahtla
Alaska

FEB 19 1945

JAMES H. CONDIT, D. D.
2889 San Pasqual Street
& PASADENA, CALIF.

February 15,1945

Rev. Earl Jackman,
156 Fifth Avenue,
New York.

My dear Mr. Jackman:

Your summary of the Metlakahtla matter, past and present is in accord with my opinion and judgement.

The "rose bush" illustration sums it up exactly. Father Duncan did not believe in advanced education for natives. The latter rebelled against this judgement. The result was the introduction of the government school.

A majority of the people preferred the Presbyterian church to the "Duncan" church, petitioned presbytery for organization which was deferred for some time but finally granted after full investigation of all the factors involved.

It is to be regretted that any one should continue the unhappy controversey. In fairness to our position it would seem that such a statement as you have prepared should be available to quiet the minds of any who are disturbed by the charges perpetuated by the Duncan faction.

Cordially yours,

James H. Condit

FEB 19 1945

The Presbyterian Church of Metlakatla, Alaska

The story of the Presbyterian Church of Metlakatla, Alaska is a small part of the romance of an unusual community. To understand it one must know a little of the larger story of the village which involved sacrificial mission service, clashing personalities, mistakes and failures, and an upward struggle against friends and enemies to a great achievement.

First and last in the story one is compelled and privileged to pay humble tribute to "Father" William Duncan who conceived a dream and devoted himself completely to the service of developing a Christian community for a group of Tsimphean Indians. Mr. Duncan was a layman in the Church of England who gave himself to the welfare of Indians in Canada. Prevented from accomplishing his goal there he moved the colony to Annette Island in the United States territory of southeastern Alaska where he established a church, school, cannery, saw mill, and water system under his personal direction for the benefit of the community. He later sought to insure their permanency by establishing a fund to support them. In the face of rising prosperity he lived simply and tried to guide his people in the same way.

William Duncan built better than he knew. He sowed seeds which would not stay in the pods he made for them. He laid broad, deep foundations but could not prevent a large superstructure on his foundations. He established a school but limited it to four grades while his people wanted more. He felt it was not good for Indians to have too much money so he paid lower wages than they could get in neighboring places. He provided a water system and sought to control the people by turning off the water. They pled for water and it was turned on by order of the Secretary of the Interior. He established a Church but refused baptism and frowned upon membership in an American denomination. His people wanted both. Receiving their start from their leader they yearned for greater things than he envisioned for them.

The Government School

The Duncan School usually had four grades. Sometimes the teaching was good, often it was poor. In his later years Mr. Duncan himself tried to teach when no teacher had been secured. The people petitioned for a government school but the petition was denied lest the government seem to interfere. Finally the people themselves prepared a house and fuel, borrowed desks and books for use in the town hall, deposited money in the bank for two months salary, and asked the government superintendent of education to help them get a teacher. When their desire and purpose was so convincing Franklin K. Lane, Secretary of the Department of the Interior interceded, assumed control of the school property for the community, and established a government school. W.G.Beatty of Oregon was asked to return to Alaska and organize the school. Meanwhile Mr. Duncan had died (1918) and the Trustees of his estate sued the government for the return of the school property but their suit was lost. The property, received from the government and built by the efforts of the people, was declared to belong to the community and not the Duncan estate.

The Duncan Church (The Christian Mission)

The church established and directed by Mr. Duncan was an unincorporated fellowship. He was not ordained. There was no baptism, no celebration of the Lord's Supper, no recorded membership. It was, however, the Church of the community and representatives of various denominations (Episcopal, Salvation Army, and Presbyterian) were accorded the occasional privilege of speaking in it.

Early Presbyterian Beginnings

As early as 1888 children of Metlakatla families were sent to the Presbyterian Mission school which was started at Wrangell and then moved to Sitka. Their parents urged them to join the Presbyterian Church while in school. Some of the people lived part of the year in other villages and came under the influence of the same Church.

Edward Marsden, one of the youth's of the village, had been highly favored by Mr. Duncan as a boy but he lost this favor when he determined to come to the States and get an education, especially when he decided to study for the Presbyterian ministry. Mr. Marsden returned to Alaska and ministered for a time at Saxman and later moved to Metlakatla. He guided his people in the establishment of the Presbyterian Church. He has been justly or unjustly accused of many things but even his enemies must admit that the product of his life is found in the advanced economic, civic, moral, and spiritual life of his people in all of southeastern Alaska.

People were asking for baptism, communion, church membership, and affiliation with an American denomination. On June 21 and 22, 1920 a village conference was called to consider the matter. Representatives of various denominations were invited to present the beliefs and programs of their respective churches. Bishop Rowe was invited to speak for the Episcopalians, and Edward Marsden for the Presbyterians. Three hundred fifty people attended. The vote was taken on June 25th and 26th. When the Trustees of the Duncan Estate received word of this action they warned that anyone voting to leave the Christian Mission would cut himself off from the benefits of the Duncan Estate, valued at $150,000. This caused a few people to withdraw their names but when the voting ended there were 183 names on a petition asking the Presbytery of Alaska to organize a Presbyterian Church there. The Church meant more than their interest in the estate.

The Organization of the Church

The petition was presented to the Presbytery. No action was taken on it because the Presbytery did not want to establish a competitive Church but a Committee headed by Dr. David Waggoner of Juneau was appointed to visit Metlakatla and report its findings. The Committee was convinced and recommended that Presbytery organize the Church. The Presbytery did not accept the report of the Committee but met in Metlakatla and heard testimony for three days. At the end the Presbytery voted to organize the Church and this was done on October 18, 1920 in the auditorium of the school.

The Church Building

A Church had been organized but there was no building in which to meet. The Duncan Trustees withdrew from the Presbyterians the use of the Duncan Church. Sunday services were held in the Town Hall and week day meetings in the homes. The people began to gather funds for a church home. An appeal was made to the Board of Home Missions for help for their building. The appeal was refused because one church was enough for a village of that size. Dr. S. Hall Young was sent to Metlakatla to investigate. He spent several days interviewing people and then recommended that help be granted. His recommendation was accepted and the church was built.

Growth

Since its organization the church has grown steadily in numbers, spiritual power, influence and financial strength. It was served for years by the Rev. Edward Marsden who gave a great ministry. For the last 12 years it has been served by The Rev. Alfred D. Swogger who has continued the good work. In 1944 it reported 204 members. In October 1945 the church will celebrate its 25th Anniversary. In preparation for this event the people have raised several thousand dollars to renovate the church inside and out and install a new organ. They have been paying all of their own expenses and a part of the salary of the minister. When they have finished with the renovation of the building they will increase their portion of the support of their Pastor. The church seeks to minister to the community in the Name of Christ and to build strong Christians who will know and follow Christ wherever they are. Its struggle record, and purpose speak for themselves.

Recent Decisions

The Trustees of the Duncan Estate have repeatedly requested the Board of National Missions to discontinue the church and withdraw from the community on the grounds that two churches are not needed in a community of seven hundred people and that they have ample funds to care for the church, support the minister, and provide a full church program.

The Board of National Missions has no power to dissolve a Presbyterian Church and the Presbytery of Alaska is opposed to such action. The Board does have power for just cause to withhold current funds from a church, and the denomination believes in comity with sister churches. The Secretary of the Unit of Work in Alaska was asked to visit Metlakatla which he did in April 1944. The people told him the story which is written here and on 24 hours notice handed him the following petition:

"Metlakatla, Alaska April 19, 1944

To the Board of National Missions
Presbyterian Church of America.

We the undersigned members of The Presbyterian Church of Metlakatla, Alaska respectively appeal to your authority to ignore once and for all the suggestions and wishes of The Duncan Trustees, and Members of The Duncan Church, to unite the members of The Presbyterian Church with The Duncan

> "Church as One, under the supervision of The Duncan Trustees, or any other denomination. As we have no desire ever to return, having once pledged our faith to The Presbyterian Church, we wish to remain loyal and true to our promise."

This petition listed 178 names and it was clearly stated that parents had signed for their children who were away at school.

Acting upon this information and the petition from the people of the Church in Metlakatla the following recommendation was presented to the Board of National Missions of the Presbyterian Church U.S.A. and was passed unanimously at its meeting on June 15, 1944:

> "The Board of National Missions regrets the existence of two strong churches with full programs in a village the size of Metlakatla..... The people of the (Presbyterian) congregation have indicated their great desire to have their church continued. While it is not the policy of the Board to assist competitive enterprises, in view of the special circumstances, the Board feels that it should not.....withdraw its support of the Presbyterian Church in Metlakatla at this time.
>
> .....The Board desires to commend the accomplishments of the Presbyterian Church of Metlakatla and to assure the congregation of the Board's continued interest and of its willingness to cooperate in working out a satisfactory and constructive program of religious work in Metlakatla. The Board therefore urges the congregation:
>
> 1. To seek a greater spirit of harmony and cooperation with the congregation of the Christian Mission.....
>
> 2. To endeavor to assume a larger portion of its own support as evidence of the real desire to continue as a separate church organization."

The Story in Brief

One of the leaders in the Presbyterian Church of Metlakatla summed up the story in this way: "My wife sent down to the States for a young rose bush in a little pot. She cultivated it and it grew. She had to repot it. It out grew the pot again and had to be planted in a larger one. Then it became too big for the house and she planted it in the yard where it covers the side of the house and grows beautiful roses.

"We are eternally grateful to Father Duncan. He gave us the little rose bush. Now we have grown beyond the pot or mold he gave us, and even as you

"cannot take that rose bush out of the yard and put it back into that original little pot, no more can you take this congregation of Presbyterians and put us back into the Christian Mission which Father Duncan gave us." Father Duncan planted the seed and it has outgrown his own vision.

J. Earl Jackman, Secretary
Unit of Work in Alaska
Board of National Missions
Presbyterian Church U.S.A.

* * * * * * * * * * * * *

This information has been gathered from statements from many sources. It omits too many details. If anyone is interested in seeking further information he may contact the following people who were close to all the developments:

The Session and People
of the Metlakatla Presbyterian Church.

The Rev. Alfred D. Swogger
Pastor of the Metlakatla Presbyterian Church.

The Rev. David Waggoner, D.D.
2100 Sunset Drive, Bellingham, Washington
Retired Missionary-pastor in Alaska

The Rev. James H. Condit, D.D.
2889 San Pasqual Street, Pasadena 8, Calif.
Retired Superintendent of Presbyterian Missions

Mr. W. G. Beatty,
1840 Onyx Street, Eugene, Oregon
Organizer of the Government School

The letters of The Rev. Edward Marsden, Hon. Franklin K. Lane, Secretary of the Interior, and The Rev. S. Hall Young, D.D., Pioneer Missionary in Alaska.

JEJ:FK
February 1945

FEB 19 1945

1840 Onyx St.,
Eugene, Oregon,
February 15, 1945.

Dr. J. Earl Jackman
156 Fifth Avenue
New York, N. Y.

Dear Dr. Jackman:

Your call on us nearly a month ago was surely a pleasure to Mrs. Beattie and me, and your letter of February 9, which reached me yesterday, revives agreeable memories of the hour you spent with us. Thank you for permitting me to have a copy of the little brochure you have written on "The Presbyterian Church of Metlakatla, Alaska," and that of "The Crime Against Father Duncan". Marietta Marsden Benson sent me a copy of that sometime ago but I must return that and shall be glad to retain this copy for my own file.

May I offer the following for your consideration before your material is printed:

1. You have the wrong spelling of my name: It is W. G. Beattie (not Beatty).

2. You refer to Mr. Waggoner with the title of D. D. Unless this has been given to him very recently, I think it is an error. I surely think he has earned the honorary title, and I think various colleges have granted it to those, in many cases, less deserving, but he is so genuinely honest and sincere that I am sure he would not want it published that way unless he has actually been given the title. You may have data on that which I do not possess, but, if you do not have it, I would suggest that his name be published as Rev. David Waggoner.

3. One item, which I may have myself used at times, is a bit misleading, though, I presume, not seriously so. I refer to the term, "water system", as you have used it in your second and third paragraphs, indicating that such a water system was established by Mr. Duncan. As a matter of fact, the water supply from Lake Chester was first brought to the saw-mill for water power, and then piped from there to a single open hydrant near the old store and Mr. Duncan's home and office. Water was carried in buckets or cans from there to such homes as used that hydrant for their source of supply, either by hands or small carts or wagons.

Repeatedly, the Metlakatlans besought Father Duncan to carry the pipe line through the village or permit them to do it but he would neither furnish the funds from the profits of the commercial enterprises nor permit the Indians themselves to furnish the funds and do the work. As a result most of the homes had their own waterbarrels filled from rain on the roof, or carried water from little streams in the tundra much closer to their homes. You see, some of the homes were over a half-mile from the hydrant.

The water system to the homes in the village was not established until after the government school was established, and the town Council given authority under rules and regulations promulgated by the Secretary of the Interior. It was for a period of years one of the bitter complaints of many householders in Metlakatla that they were not permitted to have a real water system.

You may not think the above pertinent in your article but I want you to have it at least for your own information.

4. In the last paragraph on page 1, you indicate that I was asked to return to Alaska to organize the school. The school was organized in the fall of 1913, Charles D. Jones was the teacher. The Metlakatlans paid for the first two months and were planning to pay for the whole year, when Secretary Lane ordered the Alaska Division of the U. S. Bureau of Education to take it over. Haven't looked up the exact date, but, if my memory serves me correctly, the government took charge of the school in January, 1914. I was then district superintendent of schools for southeast Alaska under the U. S. Bureau of Education.

I resigned as superintendent in 1916 and came to Oregon to the superintendency of the Cottage Grove, Oregon, public schools. In February, 1917, the Chief of the Alaska Division came to see me and persuade me to take charge of the school and all activities connected with the industries (at Metlakatla) there. I refused, but later in the spring at the insistence and urging of the U. S. Commissioner of Education, I consented. In July, 1917, I returned to Alaska as "Industrial Director" for the U. S. Bureau of Education at Metlakatla. I remained there until late in July, 1919, when my assistant, Mr. Ernest Purvance, took charge and I returned to Oregon.

5. You give the year, 1919, as date for Mr. Duncan's death. William Duncan died about 1 a.m., Friday, August 30, 1918. On page 7 of the Seattle Post-Intelligencer of Aug. 31, 1918, the following appears: "Ketchikan, Alaska, August 30. William Duncan died early today of apoplexy. He was 86 years of age. * * *"

You state that the Trustees of his estate sued the government for the return of the school property but their suit was lost. That sounds as if it was a formal law-suit. Was it? That was after I left Metlakatla, I presume. They besought its return but I had forgotten that they brought formal suit - if I ever knew it.

I surely think that you have done an excellent job of getting the story of the church into into five type-written pages. I have written at length about some of these matters largely for your own information, rather than as serious criticism. If there is any way in which I can be of further service, do not hesitate to call upon me. Please accept personally the kindest regards of Mrs. Beattie and me, and our best wishes not only for you but for the success of the work you represent. Sincerely yours,

W. G. Beattie

W. G. Beattie

February 21, 1945

Dr. B. L. Myers
1115 Grand Avenue
Kansas City, Mo.

My dear Dr. Myers:

Sorry to have missed you coming through Kansas City last week. I had hoped to have a visit with you again because I shall be going to Alaska in April for the meeting of Presbytery. It will not be possible for me to be in your vicinity again before going so it was a disappointment not to see you.

Thank you for sending us the copies of "The Story of Metlakatla". This will give us sufficient copies for our present needs.

Thank you for your cordial good wishes.

Sincerely yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

MAR 2 1945

Metlakatla Presbyterian Church

ALFRED D. SWOGGER, PASTOR

Metlakatla, Alaska Feb. 26, 1945.

Rev. J. Earl Jackman
New York, N.Y.

Dear Mr. Jackman:

I am returning herewith the draft of the pamphlet, "The Metlakatla Presbyterian Church". I think it is a very splendid piece of work, and you are to be greatly commend for its writing.

Some of the Elders wanted to make many additions to it, but after letting them simmer for a few days, I was able to persuade them that it covered every thing necessary, for the purpose for which it was gotten out. And so I am returning it to you for the printing, which we hope may be at an early date.

Cordially yours,

Alfred D. Swogger

Alfred D. Swogger

The Presbyterian Church
of
Metlakatla, Alaska.

MAR 2 1945

Corrections and insertions made by the Metlakatla Presbyterian Church Session;

Page (1) "Government School. (The Duncan school was closed for five years,and the people were anxious to have their younger children taught,and so asked the Government to give them a school.)This by the Elders.

Duncan's death; Father Duncan died in August 1918 at the age of 84 years.

Page #2; Presbyterian Beginnings: On June 21 and 22 1920, a village conference was called. At that time the Church program was under the supervision of the Church Elders,and things were not going so well. During the conference,and before any action was taken, it was agreed that a committe should be appointed to canvass the Metlakatla community for the people's vote whether they wanted a Presbyterian Church or remain with the Duncan Church. If either side had a majority of one vote the loosing side would join with the winning side,and make the vote unanimous. When the committee making the canvass ,returned, their lists showed for Presbyterian Church, 177 names,and for the Christian Church 164. (have the original list in my possession) E.O.S.

Page #3; Church Building:"Sunday Services were held in the U.S.School Building&c" " The people began to gather funds for a Church building." (This by request of the Elders.)

March 7, 1945

Memorandum
To - - Dr. H. N. Morse
From - The Rev. J. Earl Jackman

I am sending you a booklet "The Story of Metlakatla" which has a paragraph on page nine referring to the Church situation in Metlakatla. This is being sent to a number of Presbyterian ministers who are being urged to take up this matter about our withdrawal from this community. From many sources I got information that we ought to print a brief statement of our situation there.

In response to requests, I have written the enclosed manuscript which has some editing as a result of clearance with others. This has been sent to Mr. Swogger at Metlakatla who reviewed it with his Elders. They wanted to add much more to the story but he persuaded them to leave it approximately as it is with a few suggested changes. It has been cleared with Dr. David Waggoner and Dr. James Condit who have approved it in its original form. Miss Sheibley has read it and has a few editorial changes to suggest. She raises the question whether you have seen it and approved it.

May we ask you to read this at your earliest convenience and return it to us? It needs to get into print as early as possible. We are trying also to get a picture of the Church to go on the booklet with the story.

J. E. Jackman

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

Att.: Copy of "The Story of Metlakahtla"
" " manuscript - "The Presbyterian Church of Metlakatla, Alaska"

Metlakatla Permit Case

REV. DAVID WAGGONER
2100 EAST SUNSET DRIVE
BELLINGHAM, WASH.

MAR 2 1945

February 26, 1945.

Rev. J. Earl Jackman, D.D.,
156 Fifth Avenue,
New York City.

My dear Dr.Jackman:

Your letter of February 9th was forwarded to Nelscott Oregon and reached me just as I was leaving for home. The letter was placed among my effects with other mail and in the moving was misplaced until it was discovered Saturday. I am sorry for the delay in acknowledging your courtesy in sending me the greeting and contents.

I left for Oregon on the morning of November 8th to fulfil two missions; supplying vacant pulpits,-giving them primarily sermons on Alaska,- and giving my son Ralph, pastor at Nelscott, assistance in his project of developing a conference ground for the Presbytery of Willamette. I expected to be in Oregon for two months but was busy for three months and left with much work not yet touched. I will mail you a prospectus of the project under another cover. In my opinion the program for the new project is one of the most far reaching I have seen on the Pacific Coast. While the grounds in a small way can be used now, it will take ten years to accomplish the full goal. I am happy over the prospect.

Now to your letter- I feel that your statement of the Metlakatla problem is very fair. I am only sorry that the members of the present Board were not in personal touch with Metlakatla when the problems were in the making. To fully understand the situation one should have had the experience of face to face contact with the men who became making the change into a new type of life. Another difficulty for those attempting to help solve the problem is the inability to see through the Natives' eyes. It is only through years of intimate association with the Natives themselves that their view point can be comprehended by the white man. That is the situation with Dr.Myers et al. they can only see though white man eyes and experinces. Dr.Myers never could understand Rev.Marsden, because he judged him only through white man eyes and experiences. Dr.Myers thought he was just and was conscientious in his judgments. He just cannot see beyond his own experiences.

Another difficulty for the Board is the fact that the principals in the development at Metlakatla are nearly all dead. As a member of the Presbytery of Alaska conversant with all the facts and developments I am the only person remaining. It is sad that the present reviving of the contest between the Trustees and the people of Metlakatla should arise after those concerned in the matter cannot answer for themselves. It is unfortunate that Dr.Matthews died before he was made to acknowledge that all his evidence given in that malicious report, was either second hand from the enemies of Marsden, or from hearsay. I am sure that Dr.Matthews has asked the forgiveness of Brother Marsden over on the other side, if such a things is possible.

While at Nelscott Bishop Baxter of the M.E. Church, Bishop of this district and Alaska, attended a service in the Nelscott Church. He made himself known to me, and then told me that he had just had a conference with Dr.Myers in Kansas City. He said that Dr, Myers, for the Trustees, had asked him to bring the M.E.Church into Metlakatla and take over the work. The Independent Christian Church, and to pursuade the Presbyterian Board to withdraw. (In other words, was not a case of the Duncan faction being continued, but of getting the Presbyterians out).When I answered the Bishop's questions stating the real facts and why the Presbyterians were in Metlakatla-- and

REV. DAVID WAGGONER
2100 EAST SUNSET DRIVE
BELLINGHAM, WASH.

why in justice to the Metlakatla people themselves the Presbytery of Alaska could not withdraw from Metlakatla- As soon as the facts began to appear the Bishop quickly began to talk about other matters. It seems to me that the people are being placed between the mill-stones to satisfy the Trustees in their stand, not to perpetuate Mr.Duncan's program, not todevelope the people in Metlakatla in spiritual life and better living conditions. It is sad that such a feeling should arise.

I am mailing to you under registered mail copies of letters in my possession which bear on the Metlakatla problem. You may have access to this material from the files of the Board. If not they may add to your information. May I ask that they be returned to me as soon as you have looked them over. The letters are those made for me for my personal files by Mr.Marsden and I value them very much.

If you should happen to be coming to the Coast-- Seattle--and it could be arranged, I would be greatly pleased to meet you and discuss the Metlakatla problems in detail. If you would jot down questions which arise in your mind, we could discuss them and perhaps a better understanding of the needs of Metlakatla would be had and the Board would appreciate that the returns from the Board's investment in Metlakatla has produced real fruit.

I appreciate the news letters and other information which you have be sending me very much. I thank you for them. I am hoping that I may make another Christian Fellowship Tour to Alaska in 1946. For ten years, before war came upon us, I led this Tour. The Transportation Companies are beginning to make plans for 1946. Your newsletters keep me in closest contact with present developments.

Sincerely yours,

David Waggoner.

The METLAKAHTLA Church

MAR 5 1945

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

CO-TRUSTEES WILLIAM DUNCAN TRUST

E. D. KOHLSTEDT, Chairman
150 Fifth Ave., New York City

B. L. MYERS, Secretary
1115 Grand Ave., Kansas City, Mo.

F. A. WRIGHT, Treasurer
1801 Grand Ave., Kansas City, Mo.

J. W. WITTEN
Trustee Emeritus

H. C. STRONG
Trustee Emeritus

FREDERICK C. SCHMIDT, Missionary
Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
March 3 1945

Dr. J. Earl Jackman, Secretary
Unit of Work in Alaska
Board of National Missions of the Presby. Church
in the United States of America
156 Fifth Avenue
New York 10, N. Y.

Dear Dr. Jackman:

Thanks for yours of February 21st. I too am very sorry that I was out of the city when you called. I would have been glad to discuss missions with you.

I hope you have a good trip in April. I have been much interested in projected plans in Presbyterianism, especially at Sitka. I wish you would send me a catalogue of the Sheldon-Jackson School. I have visited it, some twenty-five years ago.

When you return, perhaps you may be in Kansas City again. If so, I would be pleased to see you.

Sincerely yours,

B. L. Myers

BLM:MM

ALASKA
PERM. FILE

Memorandum October 30, 1945
To - - Dr. E. Graham Wilson
From - Dr. J. Earl Jackman

Thank you for sharing with me the letter from Dr. Ben Myers in regard to my leaflet concerning the Presbyterian Church in Metlakatla. Dr. Myers wrote to us asking for a dozen copies of the leaflet and we sent them to him knowing he would probably use them against us.

When you answer Dr. Myers please assure him that we have no intention of smearing the character of William Duncan. In fact in the beginning of my leaflet we paid tribute to his great service to the Tsimpshean Indians. We told only enough of his story to justify the development of the Presbyterian Church in Metlakatla. This is the part which Dr. Myers has never been able to understand.

When I visited Metlakatla on my first trip to Alaska the people raised their voices in complaint. Why is it they asked that everybody is charging the Presbyterians in Metlakatla with bad things. Why does not someone tell our true side of the story. From several sources up there, people told me that the Board of National Missions should present our history of the Church in order to justify its existence. As a result of this I wrote the article.

The article was sent to the Session of the Church at Metlakatla. They went over it and considered every paragraph of it. Mr. Swogger reported that they desired to expand the article by adding twice as many things in it. These things were generally detrimental to the final administration of Mr. Duncan. However, the officers of the Church were persuaded not to add anything to what had been written.

The article was also sent to Mr. Beattie, who had been the Superintendent in charge of the school at Metlakatla during this period of difficulty. It was sent to Dr. Condit who had been our supervisor of mission work in the Territory, and also to Dr. Waggoner who had a very important part in the formation of the Church. All of these people gave their approval to the article as being fair and telling an honest story from the Presbyterian viewpoint.

Since the article has been sent to Metlakatla the people there are very much pleased to have their story told and we have had requests for the article from various places in the Territory.

Frankly, we are sorry if we have disturbed Dr. Myers. We have no intention to undermine the work of Mr. Duncan or the work of the Duncan Trustees, but something had to be said to justify our existence and activity in the village of Metlakatla. The Presbyterian Church has not barged in where it was not wanted but is there only at the invitation of Alaska Presbytery and the people themselves. I shall be in Kansas City during the early part of January and would be very glad to confer with Dr. Myers further.

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK
Dictated but not signed
by Dr. Jackman; Att: Dr. Myers letter to Dr. Wilson of October 17, 1945

The METLAKAHTLA Church

JUN 20 1945

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

CO-TRUSTEES WILLIAM DUNCAN TRUST

E. D. KOHLSTEDT, Chairman
150 Fifth Ave., New York City

B. L. MYERS, Secretary
1115 Grand Ave., Kansas City, Mo.

F. A. WRIGHT, Treasurer
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J. W. WITTEN
Trustee Emeritus

H. C. STRONG
Trustee Emeritus

FREDERICK C. SCHMIDT, Missionary
Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
June 18 1945

Dr. J. Earl Jackman, Chairman
Unit of work in Alaska
Presbyterian Board of Foreign Missions
156 Fifth Avenue
New York, N. Y.

Dear Dr. Jackman:

I am in receipt of the little pamphlet entitled "The Presbyterian Church of Metlakahtla, Alaska," which you sent me. I thank you for remembering me in the distribution of this pamphlet.

I would be glad to have some extra copies and would thank you if you would send me a few, say a dozen, that I may have some on hand to send to persons who will be much interested in the statement which is made by you in this matter.

Thanking you in advance, I am,

Very truly yours,

B. L. Myers

BLM:MM

B. L. Myers

July 2, 1945

Dr. B. L. Myers
1115 Grand Avenue
Kansas City, Mo.

My dear Dr. Myers:

We are glad to send you a dozen extra copies of the story of The Presbyterian Church in Metlakatla. We trust they will be helpful to you in your desired use of them.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

6 copies Enc.-The Presbyterian Church of Metlakatla, Alaska

JUL 10 1945

Metlakatla, Alaska, July 5, 1945

Dear Mr. Jackman:

Now that I am well along to the half-way mark of my service here this summer, I wish to write to you of some things I have been privileged to find.

First, let me tell you--emphasize--what you already know--that Mr. Swagger is doing a great work here and has a marvelous hold on his people.

Second--and you know tis also from your keen observation--that these are unusual people. They have their shortcomings, of course. But they are intelligent, progressive, cohesive, promising. Mr. Swagger, in his reports, many of which I have read, has told of some of his problems. He is equal to them, and is facing them.

Third. These people are community-minded, conscious of their history and their possibilities. They are patriots. And many of them know their Bibles remarkably. The knowledge of Scripture shown by some of them would put many in an average church to shame. The talk of comfort given by Elder Murchison--the rose-bush man--was a marvel. At my request he translated it for me later. (The death was the first here in a long time--a 16-year-old, one of those of whom Mr. Swagger has told; her parents not interfering with her life with the soldiers, by day or by night. She was drowned in Ketchikan Sunday night, after drinking; possibly she fell into river when in a fit--she was subject to seizures. The body was brought home Monday; funeral today, Thursday. In accordance with custom friends gather in the home each night the body is there for singing, prayer, Scripture and a bit of talking. It is the longest funeral I ever had; now that it is over I feel wrung out. Three nights in the home; today body brought to church on a two-wheeled truck; carried from church on same truck, to end of board-walk, from there a mile in town truck to cemetery: until ten years ago when road was built along the shore, between woods and water, way to the cemetery was by boat in fair weather, along beach at low tide in bad weather. Today town truck met casket at the end of walk, and the last mile was taken with casket in body of truck, while on either side was a seat, placed end to end, for the women of the family. The rest of us walked, preacher and town constable--according to custom--at head.)....Now is that for a parenthesis?

Now for Murchison's talk:

"Tonight God is here speaking to you. He speaks through these friends, through the flowers they have brought. He is speaking to you as surely as he spoke three times to Samuel. Then he used the voice of Eli. Now he uses the voices of those about you. He is sending you a message of love. That love is so great: For God so loved the world that he gave...What does he give? What would you like to give to your children, and can't. But he can, and will, if you will let him."

Fourth. Pastoral calling is something it never was to me before. Contact with men and women and children, in the sawmill, in the cannery, in the home, on the boardwalk, is tremendously revealing and helpful. What a whole-souled lot they are, from babes to grandparents.

Fifth. The extension of pastoral work to the hospital at Ketchikan where, by the way, I had the privilege of calling on Mrs. Freeman, wife of K. minister, who that day became a mother

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third child, a son...Four people from here. ...Got in my mistake to a room where was a Presbyterian woman from Craig; she asked me to go to another room when a woman was dying of cancer. She was near the end--or t

the beginning, and was gratified.

Now for a paragraph not numbered. I would tell of the C. E. picnic planned by C.E. for Chinatown Beach--so called because there have never been Chinamen there! When I asked the Session about the plan they had made, they said for me to go with the young people--the older folks could afford to without service one Sunday...Two went onbarge with a seine boat on either side, and in other seine boats. Mr. Freeman and 70 of his people met us there from K. We had morning service before lunch. Afternoon sports were dignified in keeping. Vesper Service before embarking for home . Many soldiers with us. Baby organ and orchestra on boat, singing, mostly Gospel Hymns.

I am having the time of my life--in the ten years since Mrs . Faris went Home. Thank you...thank you for a wonderful privilege...You make me want more of Alaska next year.

Am well taken care of. After being made a guest at cannery for a week, Mrs. Benson took me in. Mrs. Nelson does my laundry. And everybody is doing me good. May I do them some good.

You would have been glad to see Mr, Swogger on way out. Like a boy just out of school. He writes me longing to be back, yet jealously counting the days still left to him.

Yours cordially,

John T. Faris

Phebe Metlakatla Miller

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York 10, N.Y.

July 16, 1945

sent to Presbyterian Collection Dec.
25 Martin Bldg
Utica 2, N.Y.

Miss Phebe Miller
The Church Times
Utica, New York

My dear Miss Miller:

Thank you for sharing with us the manuscript from Dr. Faris on the Story of Metlakatla. We are enclosing one of the leaflets to which he has referred and are asking the printer to let us have the cut which was used on the front of it to go with the manuscript. We should be able to forward this cut to you in a day or two.

When you are finished with the cut please return it to us for future use.

We are glad to have you use this story because it does carry with it a great romance of outstanding developments in mission work.

Sincerely yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JLJ:FK

Enc. Manuscript-The Story of Metlakatla
The Presbyterian Church of Metlakatla, Alaska (Leaflet)

The METLAKAHTLA Church

10/22

METLAKAHTLA CHRISTIAN MISSION

Sponsored by

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Metlakahtla, Alaska

W. K. SPAULDING, Executive Secretary
Ketchikan, Alaska

Kansas City, Missouri
October 17, 1945

Dr. E. Graham Wilson, General Secretary
Board of National Missions of the Presby. Church
156 Fifth Avenue
New York 10, N. Y.

Dear Dr. Wilson:

I have read the little monograf entitled "The Presbyterian Church of Metlakatla, Alaska" with considerable interest and amazement.

I am a Presbyterian. For ten years I lived at Ketchikan, Alaska, which is about twelve miles from Metlakatla. This was 1910 to 1920. I knew William Duncan and most of his Indian people well during those years, and have followed events concerning Metlakatla fairly closely during the intervening years, to the present time. I was also acquainted with Dr. Condit, David Waggoner, W. G. Beattie and Edward Marsden, and not infrequently conversed with them - all of whom, I believe, were Presbyterians. Under the circumstances, perhaps you will not consider me unduly presumptive if I make some remarks regarding events at Metlakatla which the author has given publicity.

I personally am not disturbed by what the author says about the Trustees. They understand. I have no objection to his explanation about how the Presbyterian Church came to Metlakatla. However, I do not accept it as the fundamental reason. Far above these matters, I feel that extraordinarily poor judgment and spirit have been shown, in what appears to be an effort to smear and discredit the life and achievements of a good man like William Duncan, after he is gone and cannot speak for himself. This prompts me to say something on the subject myself.

I especially wish to direct my remarks to four points which have already been raised.

Was William Duncan a competent teacher, and was his system of education effective? Dr. Robert Tomlinson, who was the Mission physician for some years, and who, I understand, was educated both as a minister and a physician, once said in my hearing that Mr. Duncan was an extraordinary teacher. So also have Metlakatlans who went to school to him. During my years in Alaska I was acquainted with ten teachers (I can still name them) who taught in Government Schools of the southern portion of Southeastern Alaska. They were all graduates of a Presbyterian College. I attended college with

some of them. I never heard one of them speak critically of Mr. Duncan's school. One of these teachers was stationed at old Howkan, where the Presbyterians once had a triple missionary program - religious, educational and industrial. This teacher was a Presbyterian, and a daughter of a Presbyterian minister. She used to wonder why the Howkan Mission came to naught, while a similar program at Metlakatla lived and grew, in all its departments.

Look at William Duncan's technique. He taught from a practical point of view, and to practical ends. He was not as much interested in higher education as he was in preparing his people to meet the issues and requirements of life. Many observers have said that in this he showed a depth of his educational understanding, and laid a foundation for a fruitage which has been unusual in the lives of his pupils.

William Duncan's educational equipment was in advance of his day. He believed in and practiced visual education. He had a projector and lantern slides. Some of those slides can be produced today. He had an Ediphone speaking machine and, I have understood, thereby had important matters discussed by authorities, for his people. A member of the Ediphone Company has been endeavoring during the past two years, to buy the very instrument which Mr. Duncan used, to place it in a museum of Ediphone Company units on the Pacific Coast. William Duncan placed desirable equipment in the hands of his pupils and taught them how to use it. When William Duncan died I saw a number of stringed instruments, perhaps a dozen, in a room. Dr. Minthorn explained that Mr. Duncan had furnished them for young people of the community, with the single requirement that they take care of them and practice faithfully. So also it was with the first band of Metlakatla.

And look at the results. Metlakatlans were skillful tradesmen and craftsmen. During the World War I, several of them worked at Ketchikan as carpenters, millwrightsmen, and some as captains of sizeable cannery tenders, at wages standard for white men of the trades. One of them told me he sailed his boat at night by the stars, from information Mr. Duncan taught him, by use of lantern slides, which showed the stars in the Heavens. This was before the modern planetarium was popularized. I have seen some of these slides. But, William Duncan did not confine his teaching to practical things alone. He taught his pupils cultural subjects, especially music. Look at his band. It was famous. It was the best in Southeastern Alaska, if not all of Alaska. It perhaps still is. Once I was on the program committee for the celebration of the Fourth of July at Ketchikan. We hired the Metlakatla Band in spite of the fact that Ketchikan had a band. William Sulzer, then Governor of the State of New York, was "The orator of the day". When he arose to speak he said in substance: "Before I proceed with the address of this occasion, I wish to say that, I think, in all my life, I have never heard better band music than these Indian boys from Metlakatla have furnished us today." And the Metlakatla Choral Society; it has been the wonder of many an Alaskan, and music lover. I recall an occasion on which they sang Handel's "Messiah" to a white audience which filled the largest church auditorium in Ketchikan.

Anybody who really knew Metlakatla in William Duncan's day, knew that he was the origin, soul and leader of all these refining and cultural organizations and influences until some of his own people, like Benjamin Haldane, became competent to "follow in his train".

Such things do not come by chance. Nor are they the product of incompetency. Rather, they are the product of excellent leadership and effective training. They are of high quality. Such cultural expression could not have been the product of inferiority in leadership, or found in pupils who were untutored or incapable. I have not heard, nor do I know of another tribe of Indians in Alaska, who have established for their tribal village a better evidence of higher leadership than William Duncan displayed at Metlakatla, regardless of whether that leadership was furnished by church or state.

Was Mr. Duncan fair in matters of wages? I wish I had time to do some research work on that question. This I know: Once I was present when this matter was injected into a hearing. Under oath it was testified that Mr. Duncan paid standard wages for labor, and paid 15% per annum for funds which were temporarily invested in the industries.

What about the pipeline incident? Again I was present. I was the only unconcerned person in Mr. Duncan's office when the agent of the Government came in. There were only the three of us. I heard it all. I have never felt that the seizure of the pipeline was necessary or justified at that time or occasion. But please note what the "Hon. James M. Beck, one of America's most eminent constitutional lawyers" said on the subject: "It would be a travesty both on language and on the spirit of justice to say that the power of the Secretary of the Interior to regulate this Christian Mission, whose occupancy of the Annette Island had been authorized by Congress, includes the power to terminate the occupancy and confiscate all the property, which the Christian Mission had erected with their own money and toil. This is not regulation, but destruction. It is not the regulation of the use of property, but the seizure of such property. I am loathe to believe that any court of justice would sustain such an act as regulation".

Should a man be disqualified for acceptable missionary leadership because he is unordained? I am impressed with the author's attitude on the subject. He apparently justifies the program of encroachment by his church, on the basis that William Duncan was unordained, and therefore disqualified for recognition and cooperation under the common rules of comity. Such a philosophy of missions places a stigma of unfitness on every layman of Christendom. Should we not by the same rule and token disqualify as unfit and unacceptable, our own much loved Robert E. Spear, Samuel Higgenbottom, and John Willis Baer of the Presbyterian Church, the famous Grenfel of Labrador, and doubtless many others of all denominations? I cannot find myself in sympathy with a criticism, which fails to recognize noble spirits and worthy achievements of life, while in their stead, the rituals of the program are made paramount.

An amazing phase of the article is that those things are publicized by a high official of our church, when they do not concern our church, and we probably shall never do anything about them. When one strips the above of all implications, and faces the real facts, which could have been ascertained, the picture takes on new light. At least it is all found to be remote and extrinsic to the fundamental issues and interests of the Presbyterian Board of National Missions. It is very unfortunate, Dr. Wilson, that it is hard for the reader to escape a conviction that these reflections have been extracted from the past, and publicized in the present with a single purpose, namely, to embarrass the reputation, life and influence of William Duncan, and to camouflage the real issues concerned

in the division of a community, which as Dr. John Dixon saw from the beginning, would be better off with only one church.

In view of the facts in the case, it is evident that there was no justification for the author to have brought up any of the above points at this time, on such an occasion, though he may have been impelled to do everything possible to erase impressions, resulting from an unfortunate act of aggression by our church.

There is something else I would like to discuss. However, to avoid personalities I desist. If anyone wishes to explore this matter further, in a personal interview, I shall be glad to meet him, if a convenient time and place are possible.

Very cordially and sincerely,

B. L. Myers, Secretary
William Duncan Trust

BLM:MM

OCT 31 1945

INTER-OFFICE CORRESPONDENCE

BOARD OF NATIONAL MISSIONS

TO Dr. Jackman
FROM Dr. Wilson
RE:

DATE October 31, 1945

I hand you herewith a copy of my letter to Dr. Myers in reply to his letter of October 17. I have referred to you as the writer of the pamphlet, as your name appears at the end.

I think it would be well for you to talk with Dr. Myers when you are in Kansas City the early part of January, and I would suggest that you make an appointment to see him.

I also attach Mr. Myers' letter for your files.

E. Graham Wilson

EGW:FW

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York, N.Y.

October 31, 1945

Dr. B. L. Myers, Secretary
William Duncan Trust
1115 Grand Avenue
Kansas City, Missouri

Dear Dr. Myers:

I have your letter of the 17th and appreciate your writing me about the monograph entitled "The Presbyterian Church of Metlakatla, Alaska." I wish to assure you that the writer of the monograph had no intention of smearing the character of William Duncan. In fact, you will note at the beginning of the leaflet that the writer paid tribute to his great service to the Tsimpshean Indians. There was no intention to undermine the work of Mr. Duncan or the work of the Duncan trustees, but we felt that something had to be said to explain our existence and activity in the village of Metlakatla.

Dr. J. Earl Jackman, Secretary of our Unit of Work in Alaska, who wrote the pamphlet, will be in Kansas City during the early part of January and will be glad to confer with you about this matter.

With kindest regards, I am

Sincerely yours,

E. Graham Wilson
General Secretary

EGW:FW

November 13, 1945

Dr. B. L. Myers, Secretary
William Duncan Trust
1115 Grand Avenue
Kansas City, Missouri

My dear Dr. Myers:

Dr. Wilson has spoken to me of your letter to him and his reply. I regret to learn that our leaflet on the Presbyterian Church in Metlakatla has caused you deep concern.

May we say very frankly that we have no desire to do anything to undermine the great ministry rendered by William Duncan. As far as he went he did something which has no parellel in southeastern Alaska.

I am to be in Kansas City early in January and would be glad to talk with you about this if you desire.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York 10, N.Y.

January 15, 1946

Dr. Mark A. Dawber
Home Missions Council
297 Fourth Avenue
New York 10, N.Y.

Dear Mark:

On the train which left Buck Hill Falls, I had the privilege of a visit with Dr. Davies of Chicago and our conversation inevitably turned to Metlakatla. Dr. Davies had with him the volume on the hearings before the ~~Senate~~ subcommittee on Metlakatla which he suggested that I read. In reading through it, I discovered a few things of particular note.

If you will turn to page #18478 you will find the last will and testament of William Duncan. You will find in the third paragraph from the bottom on page #18478 a statement that Mr. Duncan had acquired money and property which was his own and he proposed to have it expended for the maintenance and support "of said mission or similar work along the lines upon which I have so long conducted it." On the top of page #18479 he directs that "under condition, however, that said medical, religious, and educational work shall always be carried on in the same spirit and as free from all sectarian influence as it has been my aim and endeavor during the past years to carry it on". With this as a background, will you take the recent leaflet on Metlakatla produced by the Trustees of the Duncan Estate and distributed to us at the last meeting of the Alaska Committee by Dr. Davies? In this leaflet you will find wide publicity to the affiliation with the Methodist Church on the front page. Later in the statement from the Trustees you will find reference to this affiliation giving the mission a voice in the affairs of the Home Missions Council. The later statements I believe to be incorrect but I am wondering how they justify their affiliation and all of the publicity with the Methodist denomination in light of the specific condition of the will.

It seems to me that we are blocked on any permanent development under present conditions. The will states that this money must be used for the Mission,"free from all sectarian influence", and our people refuse to go back into the Christian Mission. My own judgement is that we ought to recognize this situation and lend our efforts toward a more harmonious, spiritual development for the whole community. Personally, I am happy to let the matter rest there but someone keeps prodding me too frequently.

May I reiterate my statement in the meeting of the Home Missions Council! All of our denominations working in Alaska need to get together and lay aside other responsibilities long enough to give some real serious thinking and planning for Alaska.

Cordially yours,

J. Earl Jackman, Secretary
JEJ:FK Unit of Work in Alaska

SEB? 1945

WILLIAM DUNCAN MEMORIAL CHURCH

of the

METLAKATLA CHRISTIAN MISSION

Annette Island, Alaska

Sponsored by

CO-TRUSTEES WILLIAM DUNCAN TRUST

(Affiliated with the Methodist Church)

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Ketchikan, Alaska

BISHOP BRUCE R. BAXTER, Advisory Member
First Methodist Church, Portland, Ore.

HOWELL D. DAVIES, Advisory Member
19 So. La Salle St., Chicago, Ill.

September 6, 1946

Dr. J. Earl Jackman, Chairman
Unit of Work In Alaska
Presbyterian Board of National Mission
156 Fifth Avenue
New York, New York

Dear Dr. Jackman:

I am enclosing an article appearing on the editorial page of the Kansas City Star a few days ago in which you will note some reference to Metlakatla.

In sending you this I wish to call attention to the expression used therein "From the belfry of the white community church chimed the soft and solemn strains of 'America' ——". I believe you are as interested as we are in a fair solution of the duel church situation at Metlakatla and I am wondering if the idea of a community church does not offer a mutually satisfactory basis for solving this problem.

Trusting that all parties involved will work to the end for the best interest of the Kingdom, I remain

Sincerely yours,

F. A. Wright

FAW:EMB
Enc.

cc Dr. Myers
Dr. Kohlstedt
Dishop Baxter

Tale
Metlakatla Tale

Appeared in January 1946 issue of the Westminster Adult Bible Class

The International Bible Lessons for Christian teaching-Uniform Series

From Pen and Press

The Story of Metlakatla

One of the romances of missions, and at the same time perhaps the most outstanding example of success in Christianizing the Indians, is the story of Metlakatla, Alaska.

The tale goes back to 1857, when the Church of England sent William Duncan, a young English layman, to the savage Tsimpshean Indians who lived in the vicinity of the Hudson Bay Company's Port Simpson, several hundred miles above Vancouver, British Columbia. His employers tried to dissuade him. Recognizing his ability, they offered him a thousand pounds a year to stay at home. But when he insisted on going to the Indians, they dismissed him from their minds as one more fool, bound on a useless mission.

In 1862, after long conflict with the company and with the liquor sold by them, he succeeded in moving his converts to Old Metlakahtla Island, near Prince Rupert. There he taught the children in his school and trained their parents to be self-supporting. In time they had their own salmon cannery and a sawmill. The wonderful story should be read in a book now out of print, Arctander's *Apostle of Alaska.* This told how the purpose of the Church of England to train the converts in their ritual, for which Duncan felt they were not ready, as well as questions of land rights, led to their removal, in 1887, across the border to the Annette Island, in United States territory, discovered by Indian scouts sent out for the purpose. This beautiful island was set apart as an Indian reservation by Congress, on the recommendation of President Cleveland, who had become interested through Phillips Brooks, Henry Ward Beecher, and other humanitarians.

The seven hundred or more Indians who followed Father Duncan, as the missionary layman was called in later years, abandoned their comfortable homes, their industries, and their beautiful church building, erected by their own hands. In New Metlakatla—the "h" has been dropped—they began life anew on an island fourteen miles from Ketchikan, largest town in Alaska, where more than four thousand people live from the fisheries about their Revillagigedo Island. From Ketchikan, the way is southwest through the Nichols Passage, south of Saxman Island, and looking toward the snow-clad peaks of the much larger Prince of Wales Island. In their new home they built a new church, one of the most remarkable buildings in Alaska, whose twin towers marked the place of worship of the earnest Indian congregation. However, they were not an organized Church, where the Lord's Supper was observed and baptism administered. There Father Duncan continued to guide the people until his death in 1918. He lies buried in front of the church, a short distance from where these lines are being written.

He was, in many respects, an admirable administrator, whose financial ability was apparent when the community again possessed a salmon cannery, one of the largest in Alaska, a busy sawmill, and other industries. These are now owned by the town. In connection with them is a hydroelectric plant which serves the community, without any additional charge, with good mountain water and electric lights.

In the home of Father Duncan grew up a remarkable Indian lad, Edward Marsden, who, at ten years of age, could play the large organ in the Community Church. Later, Edward, though without the approval of Father Duncan—who insisted that none of the Indians should have advanced schooling—went to school at Sitka, then to Marietta College, Ohio, and to Lane Theological Seminary. For

September 26, 1946

Mr. F. A. Wright
1801 Grand Avenue
Kansas City, Missouri

Dear Mr. Wright:

Thank you for sending me the article in the Kansas City Star by J. A. Krug in which he made reference to Metlakatla and its chimes.

I am as anxious as you are to get a better Church situation in Metlakatla. In the solution of this problem we shall have to give great consideration to the desires of the people of the community. Members of the Presbyterian Church have gone on record as refusing to go back to the Duncan Memorial Church without a Presbyterian relationship. They tell me quite frankly if the Presbyterians should withdraw they would then seek a relationship with some other denomination but they are opposed to our withdrawal.

My own opinion is that if we shall exercise a great degree of patience and endeavor locally to have a greater spirit of cooperation between the congregations there may in the future be some solution to the problem. I think that the affiliation with the Methodists has not helped the situation but has rather made it worse. The Methodists have used Metlakatla Christian Mission very widely in promotion taking no claims for it but giving the impression that it is now a Methodist Church. We have had a number of letters asking for an explanation on the basis of comity. This affiliation has caused considerable irritation toward the Trustees and the Methodists but, of course, it depends upon which side you are on how you feel about it.

Again may I say that I am hopeful there can be a harmonious solution to the problem in Metlakatla but unfortunately some of us do not see eye to eye on the direction it would take. Meanwhile, I am urging our minister and people to show the finest Christian spirit toward the people of the Memorial Church and the Trustees. Thank you for your thoughtfulness in sending me the article.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

WASHINGTON MERRY-GO-ROUND.

SEP 2 Oup 1945

Last Great Frontier.

(Editor's Note: While Drew Pearson is on a brief vacation, his column will be written by several guest columnists—today's by J. A. "Cap" Krug, secretary of the interior, who has just returned from an extensive survey of Alaska.)

By J. A. Krug.

WASHINGTON—A few days ago, I was walking down the wooden sidewalk of the Indian village of Metlakatla, Alaska. On either side, the evergreen branches of spruce and hemlock tossed in a stiff breeze fresh off the sea. In the distance rose mountain heights still bearing the snows of last winter. From the belfry of the white community church chimed the soft and solemn strains of "America" and later "America, the Beautiful."

It was an inspiring sight and sound. It made me proud to be an American and to have a part in the building of a great empire there in the nation's farthest north and farthest west.

Metlakatla was the last of a dozen Alaskan communities visited on a trip which took me and some of my associates of the Interior department 12,000 miles, half of it within the borders of the great territory of Alaska—an enormous and wonderful country. It is one-fifth as large as the United States.

Alaska is the land of promise. It is an unspoiled country of great opportunity. While it now has only about 85,000 inhabitants, substantial growth and development lie just ahead. In fact, they are already under way.

WANT STATEHOOD.

Right now, most Alaskans are thinking about statehood. On every hand we heard advocates of statehood. Nowhere did we hear opposition, although I was informed that some does exist.

The people of the territory are to vote October 8 on a referendum question: "Are you in favor of statehood for Alaska?" This is the first step. If the vote is favorable, as I judge it will be from the evidence of Alaskans' attitude, the territory's delegate to Congress will press statehood legislation at the next session. Alaska's present delegate, E. L. (Bob) Bartlett, is strong for statehood. So is Gov. Ernest Gruening. So am I. Only under statehood, I feel, will Alaska realize her great destiny. Representative Bob Poage of Texas has an answer. He believes Alaska should be at least three states. Then no one of them would be larger than Texas.

One of the most interesting places visited was Barrow. It is the farthest north settlement under the American flag, only 18 degrees of latitude from the pole. The 500 Eskimo inhabitants turned out en masse to greet us, and one of the pictures I will always carry with me is that of the entire village descending to the beach to see us off. Someone started singing the hymn, "God Be With You Till We Meet Again," and soon every voice had joined in.

At the Eskimo meal which the people of the village spread for us, it was announced that a child which had been born that morning had been named Don Foster, after the head of the Alaska native service, who was a member of our party. Later I learned that the teacher and the minister had tried to get the parents to name the baby Julius after me, but they said "no." I don't blame them. My son is named "Jim."

ESKIMO HITCHHIKER.

Fred Ipalook, secretary of the village council at Barrow and an outstanding Eskimo, had some business at Nome, which is weeks away overland. I invited him to come with us on the plane. As it happened, the Nome area was completely closed in by cloud and fog from the Bering sea when we arrived overhead, so that we had to fly on to Anchorage. Fred had never been south of Nome. He had never seen a tree. He had never seen so many people as he saw at Ft. Richardson and Anchorage.

The army flew Fred back to Barrow by way of Fairbanks, but he went home without ever conducting his business in Nome. "Next time," one of the Alaskan newspapers put it, he will know better than to accept a ride with strangers."

Flying in Alaska is a principal business. The number of passenger miles flown there in a year is thirty times as many per capita as in the states. I have the utmost respect for the bush pilots who have pioneered aviation in that vast, uncharted country. I flew with them in Southeast Alaska, where we had some calls to make at communities without airfields and where only float planes would serve. How they can find their way in rain and fog through the thousands of islands of the Alexander archipelago is a mystery to me.

The day Alaskan coastal and Ellis airlines flew us from Juneau to Sitka to Ketchikan, the storm clouds were riding the white caps of the Pacific. Even the Alaskan ducks and geese were sitting that one out, but the pilots flew us safely right through it. They fly anywhere, any time. In that part of Alaska the saying is that the only time the planes are grounded is when the snow is so thick the pilots can't see their propellers.

VAST TERRITORY.

It is as far from the easternmost to the westernmost points of Alaska as from Charleston, S. C., to Los Angeles and as far from the northernmost to the southernmost as from Lake of the Woods, Canada, to the Mexican border. The spruce and hemlock forests of Southeastern Alaska alone can produce in perpetuity almost 1 million tons of sulphite pulp a year, which is about one-fourth of the present newsprint consumption in the United States.

One of the great opportunities in Alaska is the tourist industry. In Alaska you will see the most magnificent scenery in the world. It is everywhere in Alaska. One of the objectives of my department in the immediate future will be to cut away the red tape now involved in establishing tourist facilities in the territory. For hundreds of thousands—perhaps millions—of Americans will be wanting to see the wonders of our last great frontier. I recommend a trip to Alaska for anyone who is feeling despondent about the world. It will renew his faith in the pioneer hardihood of our nation and open vistas ahead.

Metlakatla Cattle.

October 7, 1946

The following letter has been sent to Mr. Henry Littlefield, Clerk of Session; Mr. Solomon Dundas; Mr. Herbert Murchison; and Mr. Theodore Benson.

regular form letter
in this space

600.-
The Rev. Alfred D. Swogger.

see book for copy

P.S. The Repair Estimate application for Metlakatla is on file in our office.

Metlakatla

December 2, 1946

VIA AIRMAIL

Mr. Henry Littlefield
Metlakatla, Alaska

Dear Henry:

We need some help in regard to our situation in Metlakatla and I am writing to you because you are Clerk of Session and because we feel you will do your best to help us in a quiet way.

During my conference with the officers of your Church, we asked your people to contribute the sum of $600. this coming budget year beginning October 1st toward the salary of your minister. The opinion was expressed there that it was possible for the church to do this. When the Application for Aid came through the sum of $600. from the church was entered on the Application Form.

When we received Mr. Swogger's report from for the month of October, he entered the usual amount of $25. from the congregation. If the church intends to advance its part of his support, he should have been paid $50. for the month. It is quite possible that this payment was an oversight on the part of the Treasurer.

May we ask you in a very quiet way to look into this and let me know? We do not want to stir up any difficulty but we are anxious for the church to advance in its own responsibility. I would appreciate a word from you also as to how things are going along in the church and in the village. We think and talk of Metlakatla and its people frequently and are interested in seeing things move forward.

Cordially yours,

J. Earl Jackman, Secretary
Unit of Work in Alaska

JEJ:FK

Dictated by Dr. Jackman
but signed in his absence

11/25/1946

On Oct. 7th we wrote to Metlakatla Church asking officers to contribut $600. toward support of their minister, The Rev. A.D.Swogger.

Bd. - $1600.-
Ch. - 600.-

Total-$2200.-

On the APPLICATION FOR NAT'L MISS. AID FORM they promised to pay $600.-(~~or-$50.-a-mo.~~ toward Pastor salary.

This report indicates he only got $25.- for October which means that the Church are paying $300.- annual ly instead of the $600. mentioned Shall we do any quitting now or wait until later in year?

FK

ALASKA
PERM. FILE

3/12/48

Excerpt re: Metlakatla
from the Minutes
of
The Alaska Committee - June 6, 1947
New York, N.Y.

Metlakatla - Dr. Dawber presented a statement on Metlakatla, which was discussed and revised as follows:

We urge

1. That the ministers of both churches to arrange for united programs in the church and seek to develop a close cooperation in the religious life of the community.

2. That the Presbyterian Board should establish a policy to withdraw the missionary support on a gradual basis to end it within five years.

3. That the Methodists refrain from assuming administrative functions and use their relation to cultivate fellowship between the groups.

4. That the Board of Trustees of the Duncan Foundation should have upon it representatives from the local church.

5. That the Methodist Board of Missions should refrain from publicizing the mission as though it were a Methodist missionary project. This is misleading and apt to cause friction.

VOTED to approve this statement as revised and to ask Drs. Jackman, Brown, and Dawber to seek a conference with the Duncan Trustees and to cultivate personal approaches which may prove influential.

J. Earl Jackman, Secretary
Unit of Work in Alaska
March 12, 1948

FK

Duplicate Withdrawn.

ALASKA
PERM. FILE

6/20/49

Following is an excerpt from Mr. W.C.Beattie's letter of June 20, 1949 to Dr. Jackman. See original letter in Edward Marsden's Permanent File folder, and copy in W.C.Beattie's Permanent File Folder.

Pardon me for writing so much and saying so little. But I must add one thing further. I had supposed that the Matthews-Wallcome-Congressional Report because of its numerous glaring half-truths and falsehoods, would fall by its own weight of unfairness and ~~ei~~ viciousness. But there fell into my hands while at Metlakatla "The Story of Metlakatl as told by the Trustees of the Duncan will. I was told that it was written by Mrs. Schmidt, wife of the pastor of the Duncan Memorial Church, now an affiliate of the M.E. Church. I had not heard of it before. You doubtless have it. I was amazed at their bare-facedness on p 22, calling attention to the Matthews' Report and also to their question as to whether two churches should exist in Metlakatla. I trust that neither the Board of National Missions nor Presbyterians in general will "fall" for such stuff. The Trustees, Dr. Matthews, and all of them have tried to depend on "big names" from a distance, rather than to deal directly with the whole people of Metlakatla. I visited both churches while I was there and if attendance is any criterion the Presbyterian is not only the larger but the membership is the more active of the t churches. (Pardon my extension to this sheet) I had an accident). Whatever is done, it should be done by the people of Metlakatla and not by the Trustees. Of course, thi may be an old story to you. I know the Trustees flirted with the M.E. church, but did not know that they had put out a pamphlet calling the attention to Mark Matthews' "Un-holy Book", as one strong friend of Mr. Duncan called it. The pamphlet itself contains statements that are wholly misleading.

Alaska Metlakatla Clyde

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York 10, N. Y.

January 10, 1950

The Rev. James Mulholland
Metlakatla
Alaska

Dear Jim:

Sorry to hear about the fire which occurred in the church on January 1 but rejoice in the fact that the boiler room was built with sufficient security to keep the loss at a minimum. Please express our concern to the congregation and our desire to be helpful in every way possible in overcoming the damage.

We have checked with our insurance office and find that the Board made a grant of $3000. when the building was constructed. We have been carrying $3000. insurance to cover that grant. A copy of your letter has been sent to the insurance office, and we have asked them to forward claim papers to you immediately by Air Mail. On the basis of the description in your letter they will open negotiations with the insurance company to cover the damages. I am grateful that we have the insurance, because I was under the impression that our grant had been made to the manse, and that is where the insurance would be. In this case, it is very valuable that we have the coverage on the church building. I presume there is no additional insurance on the part of the church. When this has all been cared for, we trust that the officers of the church will take some out for their own protection. Have the papers completed as early as possible and return them to us. If possible include a picture of the corner of the building where the damage occurred. We shall proceed with the insurance company and get as good a settlement as possible.

Please express to your people our concern to share with them through the insurance in recovering the damage. It ought to be an evidence of our participation in their program just as now we are asking them to take an increased share in your support and in the benevolence giving.

Sincerely yours,

J. Earl Jackman, Secretary
Department of work in Alaska

JEJ:AG

Alaska Metlakatla Church

MEMORANDUM

TO: Miss Constance Hallock

DATE: January 13, 1950

FROM: J. Earl Jackman

We have another fire which was started in the boiler room of one of our churches in Alaska to report. At 2 A.M. on the morning of January 1, 1950 a fire was caused in the church at Metlakatla by a defective and overheated flue. When the men of the church built the boiler room they made double walls and covered them with asbestos liner. This kept the fire within the one room until the fire department could arrive. It finally broke out of the room and spread to the joist in the main floor. It was confined there, and the damage was kept to a minimum.

The result of this fire has been most fortunate for us, because just two weeks before the beautiful Duncan Memorial Church in Metlakatla, which has been called the Westminster Abbey of Alaska, burned completely from the same cause.

The boiler room and some floor joists will have to be rebuilt and replaced. The oil burner is a total loss. There is a small amount of insurance on the building which was carried by the Board to cover a grant mortgage. The men of the church met the evening of the fire to talk over the situation and make plans for the future. They voted to repair the damage as early as possible and continue the services as soon as repairs are far enough along to use the building. They are determined that their church work shall go forward.

J. Earl Jackman, Secretary
Department of Work in Alaska

JEJ:A C

Alaska Metlakatla Church

May 25, 1950

Mr. and Mrs. Ted E. Benson
Metlakatla
Alaska

Dear Friends:

It was a real pleasure to enjoy the hospitality of your home and to visit Metlakatla again on my recent trip. Each visit seems to draw me closer to your family and to the congregation there in my interest for the welfare of all concerned.

I have been thinking about your suggestion, Ted, about the possibility of visiting those churches which have been giving benevolence funds for the support of our missionary pastor in Metlakatla. It is a fine thought on your part, and my first reaction was entirely in favor of it. However, as I think it over it has possibilities of adverse reactions. If, during a visit and brief talk to any group in the congregation expressing your appreciation of their help and telling something about the work of your church, someone should ask you about the financial ability of the people to give for their own support, you might be put in an embarrassing situation. To know that people like yourself can afford the kind of vacations which you can and should take, and there are others in the congregation who have sufficient financial ability to give more largely for the support of your church, might bring some of these people to feeling that they are sacrificing to give while your people are not giving for their own church within any measure of their real ability. In the congregations of the supporting churches there are many people who are receiving much less annually than many of the people in Metlakatla, and to have them give for others while the others do not give according to their ability for themselves could cause our people to refuse to give.

Possibly by the time of your winter vacation there may be a more generous regular response from the congregation in Metlakatla which would not bring this problem, but I can see in this a possibility for embarrassment to you and difficulty to us in the amount of the giving of these churches. You think this over and let me have your reaction before we make a final decision on your visits. Personally, I would be happy to have you follow out this excellent suggestion, but you can see the problem involved.

Kindest personal regards and blessings upon you.

Cordially yours,

J. Earl Jackman, Secretary
Department of Work in Alaska

JEJ:AC

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York 10, N. Y.

June 7, 1950

Mr. Herbert Murchison
Metlakatla
Alaska

Dear Herbert:

Since my visit to Metlakatla I have been thinking much about some of the problems which you have there. I have always been impressed with your statements of the contribution of the Presbyterian Church to the life of your people and to your own progress in physical, moral and spiritual living. It is not difficult for me to accept with truth your statements of the contribution of the Christian Gospel and the Presbyterian Church in all of these things, because all of us can see it and know that it has been accomplished. It is not difficult for us to understand that this Gospel and our Church have made a great contribution to your own life and your leadership among the people.

However, from stories which have come to me from people in Metlakatla and Ketchikan and from my own observation of your life, not all of these things have taken a sincere effect upon you, for during each visit to the village there have come stories of drunkenness and through that & other things, a bad moral example to the youth of the community. People have recognized these bad things but have tolerated it out of respect to your position and to the good things that have come to you from the Christian church. It seems to me the time has come for us to take a serious view of these matters. During my recent visit to the people of your community they told me that the matter of drunkenness was continuing occasionally, and now it is reported that you are supporting representatives of Jehovah's Witnesses who would undermine the Christian Gospel as we teach it and break down the things of the Church and the nation in your community. We consider that this is showing a lack of loyalty to your church and to the Gospel which you have received from it. Other additional things might be said, but this is sufficient to cause us to realize that some action must be taken about these things.

As an elder of the Presbyterian Church you ought to be an example of Christian living and Christian leadership in your church and community. Young and old ought to be able to look upon you as one who has much of the influence of Christ in his life to lead them to Christlike standards of living. If you continue to do things which take away such an influence and exhibit a bad example to the youth of your community, we can only be in the position of asking your Session to relieve you from the activity of the eldership. We would make the request on the basis that you be restrained from activity on the Session and your leadership in church services for a year's time. If during that year's time you prove yourself a better Christian, a better example and loyal to your Church and to your Christ, we would then ask that you be restored to an active relationship with the Session. If, on the other hand, you have not

proven this Christian life and example, we would ask that you be permanently relieved of activity in the church as an elder. If the Session is not prepared to take this action, we would then askthe Presbytery to do it.

This is a difficult letter for me to write. We know that the power of Christ is able to redeem a human being from any kind of evil and that in your years of relationships tothe church and reading the Bible this power of Christ should have led you into a better Christian life and standards which would give a better example to your people. We offer an earnest plea to you to let Christ take full possession of your life so that His power will be greater in you than the power to do evil things and be unfaithful to the Gospel of the Church. As you come to the sunset days of your life, we hope that they will have evidence of the power of Christ in you for greater living. This is a consummation earnestly desired for yourself, your church and your people. We trust, if you are willing, that God will lead you in this way.

We are sending this letter to you privately to give you an opportunity to make your decision without revealing the contents of this letter to anyone else in your community. We would want an answer from you giving us your decision. If you decision is a favorable one, we will not reveal the letter to anyone in your community. If your decision is negative, then we would send a copy of the letter to the Clerk of Session along with our request concerning your relationship to the Session. Meanwhile, we are sending a copy of the letter to Mr. Armstrong in confidence so that he will be prepared to act on this in accordance with your decision. If your decision is favorable, we would want Mr. Armstrong to commend you for it. If it is negative, we then would ask him to act in our behalf in presenting the matter before the Session and the Presbytery. Our fervent hope and prayer is that you will follow the Christ in your life, and that prayer goes with this letter.

Sincerely yours,

J. Earl Jackman, Secretary
Department of Work in Alaska

JEJ:AC

CC: Mr. Armstrong

REV. AND MRS. JAMES H. MULHOLLAND
METLAKATLA PRESBYTERIAN CHURCH
METLAKATLA, ALASKA

SEP 22 1950

Dear Dr. Jackman, September 18, 1950

Greetings from Alaska and best wishes to you. We trust that you are enjoying the rainy weather these days.

My last month's report is late because I was sent a pad of Sunday school Mission reports last month. I looked in the study in Ketchikan for a stray report but there wasn't one. Will you please send me a pad of reports at your earliest convenience.

I really enjoyed my service at Ketchikan Sunday morning. The congregation seemed small but was a good one for Ketchikan. As I watched my members and members from the West coast pass by in drunken stupor I was again challenged to reach these people for Christ. The elders seemed very cooperative. Voted to paint the Church's exterior with churchmen doing the job. We plan also to fix the leaking windows on the west side. Of course they are ready and waiting for a strongly evangelistic man who will love them in their miserableness and show them the way. Why one isn't to be found I can not understand?

Those folks would like a young man who would stay with them. They will put up with me. or Paul Prouty but we are not the answer. I do not live on the field and Prouty is not liked by the natives that I have talked with in days past. Perhaps I am as frank as they tought since you have not asked my opinion. I like Armstrong because of his frankness and helpfulness and would like to suggest that this openness be felt in these days between the workers here and the workers in New York also.

Our Women's Missionary Society is meeting for the first time tonight so I guess fall is here. As you know the women have already bought us our living room suit and two fine beds. They are also going to give five hundred dollars toward the asbestos siding for the church. With this in mind I do not think it wise to ask them to pay a aid in paying for a washing machine for the manse. We need one and I have gone ahead and purchased one at a discount in Seattle. It will be here around the first on the Willis Ghamb. Since this is standard equipment for the manse Army suggested that it be referred to you to pay for. The washing machine is an easy Spin Dryer and is found in a number

SEP 8 1950

REV. AND MRS. JAMES H. MULHOLLAND
METLAKATLA PRESBYTERIAN CHURCH
METLAKATLA, ALASKA

of the missionaries' homes in Alaska.

During the month of August and for a few days in September we had the Willis Shank group with us. We put the Bible school on the community wide basis both churches participating. The town fooled the "grub bill" and the workers (9) stayed in the minister's homes. Many have counted this cannery season program an immense success. It was one of the best things that ever happened here. The biggest school in Alaska was here with one hundred and thirty five children in Bible School. Many blessings were enjoyed during this program. It was the answer to the problem of the safety of the children during the daytime and night-time.

Someone said today that this was the worst year for drunkenness that he remembered. Do we realize that these people have been "soft-pedaled" for years. That Metlakatla is like a rotten apple -- nice looking without and rotten within. My goal this year is to get some of these people born again.

As I look over the past year it has been a very profitable year. We have won the love and confidence of our people. They would do anything humanly possible for us. I have scores of good friends in the other church. A friendly Christian attitude between the churches has been fostered. We can see Christian growth in some of our members for which we give thanks.

Rev. Huntley is packing to go today but he may unpack again tomorrow. He can't stand Kohlstedt. I think he will be happier somewhere else. He has been appointed to White Swan church near Yakima, Washington. I shall miss the fellowship.

A southeaster is blowing now so I will sign off to enjoy the wind and rain.

Sincerely,

Jim

Alaska file
Mulholland Jdr.

September 28, 1950

The Rev. James H. Mulholland
Metlakatla
Alaska

Dear Jim:

Many thanks for your letter of September 18. It is the letter for which I had been looking for some weeks and months. It reflects the fact that you have caught a realization of the strength of evil among the people of Alaska, a realization of the power of Christ to overcome that evil and a determination on your part to dedicate yourself to the application of Christ as the power to redeem the people.

Sorry that the Presbyterian Distribution Service sent you the wrong pad of reports when we sent a memo to them to send report forms. They do this occasionally, and we have had trouble with others.

Thank you for your frankness in your statement concerning the situation at Ketchikan and the possible relation of Paul Prouty to it. I have sensed the reaction of the natives to Mr. Prouty that you suggest but have never been able to discern how strong it is. Because of the limitations of personnel we may have to ask Mr. Prouty to serve at Ketchikan until we can find someone else.

We have six vacancies in Alaska, and we too cannot understand why we do not have volunteers of the right kind to fill them. It is always my purpose to tell candidates for service in Alaska the real facts about conditions there so that they will know what they are getting into. They never completely understand until they are in the midst of them, because often we do not understand the meaning of particular words until we experience that meaning. We are still searching and using MONDAY MORNING and PRESBYTERIAN LIFE as avenues of appeal as well as personal approaches.

You have one sentence in your letter which I would like to follow up and ask for a fuller explanation. You say "I would like to suggest that this openness be felt in these days between the workers here and the workers in New York also". Would you elaborate on that? It is the policy of the Alaska office to be frank and fair with our people in every way possible at all times. We feel a spirit of cooperation with our missionaries and want to share in every way possible to help the work go forward.

You are right in the feeling that since the Ladies Aid has provided several new things for the furnishings they should not be asked to provide the washing machine. You have not stated in your letter how much it is, so we have no way of knowing the cost less the discount. Since we did not know this in advance of your purchase, we did not make any provision for this expense in connection with the manse.

However, if you will tell us how much it is we shall try to take care of it as soon as possible. Actual action on it may have to wait until the December meeting of the Board, but we should know before November 15 what the cost is. If you can get the information to us before that we may be able to get emergency action. This brings up another question of relationship. We ask for an annual statement from each mission on the needs for repairs and furnishings for the coming year. The small amount of money available for each budget year is usually divided in January. After that division there isn't much left for the year. We are in that position now. When you get your annual forms from Mr. Armstrong you will find among them the forms to make this statement of need. We haven't provided much for Metlakatla recently and therefore have no money laid aside designated for that church or manse.

We are glad to know that you sense a feeling of confidence among your people. When that is accomplished much can be done. We rejoice in the feeling of good fellowship between the two churches. Much can be done for the spiritual life of the community when this cooperation is there.

Blessings upon you in your important work both in Metlakatla and Ketchikan.

Cordially yours,

J. Earl Jackman, Secretary
Department of Work in Alaska

JEJ:AG

Alaska Methodist Church

December 14, 1950

The Rev. James Mulholland
Metlakatla
Alaska

Dear Jim:

Mr. Armstrong sent me a copy of his letter to you offering some advise on your request in the treatment of your problem of church discipline. We heartily approve of the method which he suggested and want to add our support to this advice and to you personally in having to deal with this kind of a problem.

Our church seems to have moved far away from the matter of church discipline on moral questions with the purpose of helping our people see the light and walk closer to Christ. However, if we are to give the ministry of the remission of sins and forgiveness which we ought to offer, the church must move closer to people's lives in their problems in evil as well as good.

We have known for some time that a problem has surrounded Alma Nelson. We feel that you ought to go to her with one or two of your elders and seek her repentance. If she really has learned a lesson and is truly repentant, then she should be forgiven, but if she has not learned a lesson or is not repentant of her sin, then she should not continue as an organist in your church. This should be presented to her in the form of a plea if possible rather than disciplinary command. One hesitates ever to make an example of a person who has capacity for leadership in Christian work but who cannot seem to approve their sins because we try to love the individuals into the Christian way of life.

We feel also that this same procedure should be followed toward the man who is the father of her child. If that should happen to be one of your officers, then we would have the same responsibility to deal with him in a similar fashion suggesting that he be inactive in his official relationship for a period of a year as a probationary period which would give evidence of true repentance.

You are faced with some heavy problems as a young minister, and only the grace and power of God can lead you through them successfully. We hope it will be possible for you to win people away from their sins, But if disciplinary action is necessary, we shall stand with you in it.

Kindest personal regards to your family.

Cordially yours,

J. Earl Jackman, Secretary
Department of Work in Alaska

JEJ:AG

At Permit -
Metlakatla, Alaska

July 9, 1953

Dr. I. George Nace
National Council of the Churches
of Christ
257 Fourth Avenue
New York 10, N.Y.

Dear Dr. Nace:

Thank you for sharing with us the enclosed letters in reference to Metlakatla, the Duncan Memorial Church, Dr. Porter, and Dr. Myers. We have made copies of these communications for our files.

Sincerely yours,

Frieda Koerner, Secretary to
J. Earl Jackman, Secretary
FK Dept. of Work in Alaska

Encs.

MAY 8 1953

National Council of the Churches of Christ
in the United States of America

DIVISION OF HOME MISSIONS

257 FOURTH AVENUE • NEW YORK 10, N. Y. • TELEPHONE ORegon 4-6407

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REV. SAMUEL McCREA CAVERT
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Methodist
American Moravian
Cumberland Presbyterian
Presbyterian, U.S.A.
Presbyterian, U.S.
United Presbyterian of North America
Reformed in America
United Church of Canada
American Bible Society

May 7, 1953

Dr. J. Earl Jackman
156 Fifth Avenue
New York 10, N. Y.

Dear Earl:

I have not had an opportunity to really have a visit with you since your return from Alaska.

The item regarding Metlakatla which Elliott Fisher suggested be postponed to the next meeting of our Alaska Committee concerned a request made by Mr. Porter, who had been serving the Duncan Memorial Church. I think you should know just what he did have to say, so I am sending you his letter for you to read, also a letter regarding the same matter from Dr. Ben L. Myers. I shall be glad to have these returned for our files. At first I questioned whether this matter should be discussed by the committee in general, since it came from an individual, but Elliott thought it would be well to give it an "airing."

Sincerely yours,

George

I. George Nace

IGN:mg

Return to Nace

1 Copy to Secretary: "Confidential"

Alaska Mission Files
Metlakatla, Alaska

COPY

Res. Phone 302-M-3

BEN L. MYERS, M. D.
211 South Street
Iola, Kansas

Mar. 27, ~~1952~~ 1953
Iola, Kansas

Dr. I. George Nace,
Executive Secretary
National Council of Churches of Christ
in the U. S. of America.
257 Fourth Ave.

Dear Dr. Nace:

I am sending you herewith Rev. Porter's report regarding religious work under his leadership at Metlakatla in the Duncan Memorial Church. I note that the report is quite incomplete as far as some of the blanks are concerned. That is due, I take it, to the fact that the Duncan Church is in the midst of erecting a new church building, and the figures are in the care of Mr. H. Conwell Snoke, 1701 Arch St., Philadelphia, who is treasurer for the Metlakatla Christian Mission. I observe that Mr. Snoke is treasurer for the Council of Churches also. Perhaps he may add some desired facts.

I wish to say that I do not agree with Rev. Porter regarding the origin of the division at Metlakatla. I have watched that progress at fairly intimate contact since 1907, when I went to Ketchikan, Alaska for the first time. Since then I lived at Ketchikan for ten years (1910-1920) and have been back three times since 1920. I have extensive news items, publications, and letter files on conditions as they developed.

I will say that in my opinion the paragraphs numbered 1-6 in Porter's letter deserve very serious and prayerful consideration. He is a fine character, and has shown a nice spirit.

I have not been well for four and a half months. I would like very much meeting you and discussing this matter with you but I could not leave home at the present time.

I will close with one statement: Metlakatla was a happy and progressive place when there was only one church, before dividing influences came into the community, as a number of books, and records, and visitors have testified.

I pray for God's blessing to be on what you are doing and may you be effective in bringing "peace on earth to men of good will" as far as Alaska Missions programs are concerned.

Very sincerely and cordially,

S/ Ben L. Myers
Ben L. Myers.

C O P Y

WILLIAM DUNCAN MEMORIAL CHURCH
of the
METLAKATLA CHRISTIAN MISSION
Annette Island, Alaska
CO-TRUSTEES WILLIAM DUNCAN TRUST
(Affiliated with the Methodist Church)

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H. C. Strong, Trustee Emeritus
Seattle, Washington

Bishop A. Raymond Grant, Advisory Trustee
514 Jackson Tower, Portland 5, Oregon

B. L. Myers, Secretary
211 South S$_{t}$., Iola, Kansas

Rev. J. Philip Porter, Missionary
Box 159, Metlakatla, Alaska

H. Conwell Snoke, Treasurer
1701 Arch St., Philadelphia 3, Pa.

W. K. Spaulding, Executive Secretary
Box 2144, Ketchikan, Alaska

Howell D. Davies, Advisory Trustee
19 So. La Salle St., Chicago, Ill.

March 21, 1953

Dr. I. George Nace
Division of Home Missions, N.C.C.C.
257 Fourth Ave., New York, 10

DearDr. Nace,

Now that I am leaving Metlakatla, I feel that I can and should say some things which I could not have said while I was minister here. These things are said because I would like to see these Tsimshean people live again in harmony as they did under the leadership of William Duncan until outside influences interfered. These things can be said with some grace since I acknowledge a debt to the Presbyterian Church of fine Christian training in my younger years and because I have enjoyed cooperation and fellowship with Presbyterian Churches and ministers all of my life. At least four Presbyterian ministers in Alaska can attest to this.

William Duncan led these people to Annette Island where he could guide them, without outside influences, in building a Christian civilization. His success in this endeavor was one of the greatest missionary stories. However, outside influences did come in and the result was a split in the town with accompanying hatreds. The record of William Duncan's trial and the federal investigation are available to those who wish to see them. The many undocumented stories which are current I have found to be part truths and untruths based on prejudices and hatreds.

It must be said, in all fairness, that the Presbyterian Mission Board had nothing to dowith the splitting of the town and the subsequent forming of a second church. It was sometime later that it began contributing to the support of the Metlakatla Presbyterian Church. In spite of some accusations to the contrary, the Presbyterian Church should in no way be blamed for the beginnings of the troubles between the people here. It is my belief that it has made a reasonable effort to make this a Presbyterian Church of the high standard set by that denomination.

Having consistently refused to enter into the arguments between these people and having made a study of the situation as objectively as possible, the following

reasons are offerred why I believe the Presbyterian Mission Board should withdraw its activities from Metlakatla.

1. It is very doubtful that this town can support two churches. With the help of the William Duncan Trust fund, it can support one church adequately. According to the terms of the will, this church must be independent. The earning capacity of the town is chiefly in the Duncan Memorial Church: twenty one of the twenty seven sein boats are in this church.

2. For eight and one-half months the Presbyterian Church here was without a minister and I ministered to all of the people. We held worship services together and the people of both churches talked of how some of their hatreds seemed to be going and of the most cooperative spirit they had had since the split. One of the Presbyterian leaders said to me in Dec. 1951, "If the Mission Board will not send us a minister, we will be back into one church in a few years". That seems to be the desire of the majority of people in both churches. But at the present time, the people of both churches say that the town is more divided and with deeper hatred than at any time since its first split.

3. The Presbyterian minister who was here when I came James Mulholland. told me shortly before he left that he had worked hard to make this a Presbyterian Church in more than name, but that he had come to the conclusion that the people did not want to have a real Presbyterian Church but were chiefly interested in fighting the Duncan Memorial Church. I will agree to this extent: it is very different from the Presbyterian Churches I have known.

4. There are sworn statements that Edward Marsden, before his death, said that he was pushed into what he did by outside influences and that things turned out very differently from what he had expected. He regretted what he had done and hoped that the town some day would be one again.

5. When the charges against William Duncan of embezzelment and mismanagement were proven to be wholly false and the judge was threatening to sentence the accusers for false charges and perjury, William Duncan said that he came to teach the way of Jesus Christ but that he had apparently failed with these men. He expressed a desire to continue working with them and not have them serve a jail sentence. But having gone so far, they could not turn back. These were the leaders, all members of one clan, who led the members of their clan in revolt. Any division on clan lines was one thing William Duncan had tried to help these people overcome.

6. I can count a number of fine friends in this Presbyterian Church with whom I enjoy fellowship. This is as it should be as is greatly appreciated. Recently one of these friends recalled that 21 children took knives and cut a number of valuable seins on the cannery dock; six boys (under 15) broke the lock on one of the sein boats and took it to Ketchikan where they were arrested and convicted of grand larceny; eight men were convicted of making false statements regarding employment to get unemployment benefits; most of those who get drunk in Ketchikan and land in jail; most of those convicted of illegal fishing, most of the children who cause trouble in town and school - Why are they in the Presbyterian church? The answer is simple. When the revolt was made against William Duncan, it was a complete revolt and with deep hatreds. They even, subconsciously I hope, revolted against his fine teachings, including the way to rear children.

Until love can replace hatreds and this spirit of revolt die out, this condition will continue. There will be no change as long as the town is so divided on church lines. One Presbyterian friend remarked to me recently, "I am so sick of hatreds being carried on in the name of Jesus, but there is nothing I can do about it".

This is not to be construed that all of the saints are one side and all of the sinners are on the other. For two years I have found sinners in my flock and have worked to help some overcome their hatreds. Progress has been made and there is less hatred expressed by them than when I came.

7. No effort should be made to force any one back into the Duncan Memorial Church. But if the Presbyterian Mission Board would withdraw its support and encourage a reunion, the Trustees and the people of the Duncan Memorial Church would meet them more than halfway. The original church was called the Metlakatla Christian Church. This church should and could be reconstructed out of the union of the two churches. If these people are freed of outside influences, this will happen within a few years. Only a minority would keep it from happening immediately.

Some of their members have talked of transferring but I have asked that they stay where they are for the present. Others have told me that they want to transfer but that things would be made too unpleasant for them if they did. A few have made arrangements that they be buried in the Duncan Memorial Church. Such evidence shows that union is both desired and possible.

It must be repeated that this is not an attack on the Presbyterian Church. It has acted in good faith, though obviously not well informed at all times. This is a plea for cooperation between all parties to work toward removing all conditions which are slowly but surely undermining the fine work done by William Duncan. This is one place where ecumenical efforts will benefit all concerned.

Your visit here is pleasantly remembered. May our paths meet again.

With prayers for the fine work you are undertaking, I am

Sincerely yours,

J. P. Porter

cc: Trustees

REV. A. HARRY SEVERSON
MINISTER

TED E. BENSON
TREASURER

Metlakatla Presbyterian Church

HENRY S. LITTLEFIELD
SESSION CLERK

RAYMOND DEMMERT
TRUSTEE SECRETARY

Metlakatla, Alaska

Sept.5th-1953

Dr.R.Rolland Armstrong,Fld.Rep.
Box 2539
Juneau,Alaska.

Dear 'Army:

Have checked into the numer of boats belonging to the members of Duncan Church and our Church.

There are 33 boats belonging to members of this community. 14 belong to members of the Presbyterian Church and 19 to members of the Duncan Church.

But out of those 19 - FIVE of them are fishing for the New England Co. These five are the leading members of the Duncan Church are elders and members of the Town Council.

The Mayor, John Smith is fishing for New England
The School Principal, Charles Leask fishing for New England
The Justice of Peace, Charles Buckert is fishing for New Englan
Everett Hudson, Councilman fishing for New England
James Williams, Councilman fishing for New England.

These five leaders in the Duncan Church and in the Community life are not loyal enough to their own group to work with and for community unity.

One of their members visiting Ketchkan with others got drunk,tumbled overboard and was drowned,yesterday morning. Several of them-like some of our members- have been picked up as drunks, fined and sent over to this island.

So in spite of Mr.Porter's report ALL the Duncanites are NOT saints.

See you in Sitka,

Harry.

Board of National Missions of the Presbyterian Church
In the United States of America

156 FIFTH AVENUE, NEW YORK CITY 10, NEW YORK

DEPARTMENT OF WORK IN ALASKA
REV. J. EARL JACKMAN, D.D.
DEPARTMENT OF EDUCATIONAL AND MEDICAL WORK
MISS KATHARINE E. GLADFELTER

ALASKA FIELD REPRESENTATIVE
REV. R. ROLLAND ARMSTRONG
BOX 2539, JUNEAU, ALASKA

September 9,1953

Rev. J. Earl Jackman,D.D.
156 Fifth Avenue
New York 10, N.Y.

Dear Earl:

During the summer Miss Koerner sent me some of the "confidential" memorandums on the Metlakatla situation. Because I felt that we should have authentic information in our files that could be of use to you I took the opportinity recently of exploring the situation with Rev. Harry Severson.

Some interesting facts were revealed in the situation and I believe they should be recorded:

While we have followed an enlightened policy of trying to have our people work on their own buildings without pay, the Duncan Church has paid for the larger part of the work. Slurs are cast at some of our members that we have made them pay for their mission service while they get off relatively light. It is to be remembered that we have taught stewardship to the people and they have responded. Last year they gave in excess of $5,043.00 to the work of the church.

Some resistance was set up to our proposal of a Vacation Bible School team this year , because resentment was felt by some that a Methodist team in the village last year had jobs .

If the Duncan Church is non-denominational, why should Dr. Nace be given a report such as filed by Mr. Porter. The non-denominational status of the church rules out the NCC from entering the picture in their behalf.

Active resistence is met in our work by Duncan people. While building the new Educational Unit, we were assumed that we had permission to use the town hall for dinners while the men were working. Without any discussion this priviledge was withdrawn. There is no question that the Duncanites have control of the civic affairs, but there has not been open friction. It always appears in unexpected ways.

While we were trying to hold out against the invasion of the Willis Shank group, Mr. Porter welcomed them. Some of the white leaders during the summer, the nurse and others are from the independent group and aligned with the Duncan group. There has been real tention between the white group and the Presbyterians and it is gradually being

extended to the base, where it is none of their business.

Mr. Porter may be very right in saying that the Metlakatla Church is not like other Presbyterian Churches that he has known. The group is coming out of a period of paternalism by Missions and taking on responsibility. At this time some of the men are taking their positions with a great deal of pride, and many times they do not follow exact Presbyterian proceedure. This can be changed with education and they will become a fertile field for good churchmen.

Please note in the attatched letter that out of 33 boats in the community, 14 belong to members of the Presby erian Church and 19 to members of the Duncan church. Out of the 19 Duncan boats five are fishing for New England in Ketchikan - all five are town officials or employed in responsible town positions.

These facts and highlights are sent to be added to the file.

Most sincerely yours

R. Rolland Armstrong

cc: Dr. Severson

Metlakatla Ch & Dr
corr 3K

358

P.O. Box - 196,
Metlakatla, Alaska
July 19th. 1958

Rev. Roland B. Rosson,
214 Hodge Seminary,
Princeton, N.J.

Dear Roland:

I am happy to send you the enclosed check for 434.60. covering your salary from the Metlakatla Church for May and June/58.
Imsorry I was late in sending it but we have had to raise the funds and have finally collected enough for May and June anyhow.
In case were a little slow in paying you for the next two months don't be alarmed because it will be coming sometime.
The weather has been just wonderful, it is so nice I think it keeps the fish off-shore. You know all the fishermen always have some excuse when ever the fish do not come in.
My wife and I send our best regards to you and your family.

Very truly yours ,

Ted. E. Benson,

Copy: Dr. Jackman

Metlakatla

November 10, 1958

Mr. Henry Littlefield
Metlakatla, Alaska

Dear Henry:

I just want to express my personal pleasure in having visits with so many of you again this fall. It is always encouraging to see the interest and enthusiasm and work of your people in and through the church.

We are enclosing a copy of the letter to Joe Verney about the car. We wanted you to have this information in case he does purchase it, and you will know that the transaction has been completed in a regular way.

During my visit in Metlakatla, you and others spoke so well about ~~my~~ the work of Alfred Siegel last summer, and the Rev. Paul Moser gave to the same kind of reporr about his work. A few days ago, I received a letter from Mr. Seigel expressing his continued interest in Alaska, and a desire to talk with me about it. I will be seeing him early next week, and will ask him if he would be interested in returning to Metlakatla next June when he has completed his Seminary work and is ordained to the ministry. If there is any objection to this from your Session, we should have it now but if your people are in favor of it, we will try to work it out. He has not mentioned Metlakatla and I do not know what his plans are for marriage, but we will clear all of this when I have the opportunity for a visit. We wanted you to know that we continue to think of finding top quality leadership for your church.

Best regards to all of you.

Cordially yours,

J. Earl Jackman, Secretary
Dept. of Work in Alaska

JEJ:EW
CC : The Rev. Paul Moser, Box 46, Ketchikan, Alaska

At Metlakatla, Alk

November 17, 1958

Mr. Robert S. Meyer
1117 Sir Francis Drake Blvd.
Kentfield, California

Dear Mr. Meyer:

Our personnel office has referred to us your letter to Dr. Lange stating that you do not feel that you can accept the position at Metlakatla, Alaska.

It is wise to give consideration to all of the things involved in such a move before you do it and make your decision accordingly. Metlakatla has a considerable amount of rainfall during the year, which could be a handicap to one who has difficulty with a sinus condition. We do not have knowledge of what the medical experience with this is, but it may be something that can be overcome. On the question of taking a two or three-months old baby to this village, you should know that Metlakatla has a clinic with a nurse in residence and is connected with Ketchikan by ship in one and a half hours and by plane in twelve minutes and by telephone in two minutes. All of our missionary pastors in Metlakatla, Ketchikan, Craig, and Hydaburg have new arrivals in their families in the last two years. They have had good medical care, and the children have survived in good health. However, if there is any hesitation or reluctance about moving into this area because of health, one should not do it. In some respects, the move to any part of Alaska is like moving into the unknown, but there are thousands of people there who have been born, are growing and thriving with many of them living as many years as people do in the States or in California.

Sincerely yours,

J. Earl Jackman, Secretary
Dept. of Work in Alaska

JEJ/fb

re Car at Metlakatla

November 20, 1958

The Rev. Brian H. Cleworth
Box 2539
Juneau, Alaska

Dear Brian:

During my visit in Metlakatla, I asked Joe Verney if he was still interested in purchasing the car which we have there. As you know, this car was owned and used by Roland Rosson. When he left, we had hoped to have a replacement for him during the summer and asked him to leave the car there in the possession of Elvan T. John, CAA, Annette. We paid Roland $500.00 for the car, and he endorsed the certificate of title to the Board.

Joe Verney expressed his interest in purchasing the car. Since we had held it for six months without use, we felt it was fair for us to take a smalldepreciation on it so we have asked Joe to pay $450.00 in cash. He has now sent us a Western Union check for this amount, and wants the car by November 22nd. When we investigated the matter of transferring the title, we discovered that we had not registered the car in our name, and therefore cannot endorse the enclosed certificate of title to Joe. It is necessary to take this certificate to the tax office, register the car under our name, and then have a certificate issued which we in turn can transfer to Joe. According to the title, it is illegal for him or anyone else to use the car until the title has been transferred to him. We are forwarding this information to him, and meanwhile, will ask you to take the certificate to the tax office and record it in our name, and then arrange for its transfer to Joe. Technically, the certificate should be returned here for the treasurer's certificate, but it may be possible that as the legal representative of the Board in the First Judicial District of Alaska, you could sign this to expedite it, and get the car in Joe's hands more quickly. Before this letter goes out of the office, I shall check this with the Treasury and legal officers for clearance and put a note on the bottom of the letter. Joe would like to get the car as soon as possible.

If there is any question asked about the use of this car without the new certificate of registration, you might say that this car has been in storage with John during the months between the transfer to us and the recording of this certificate.

Sincerely yours,

J. Earl Jackman, Secretary
Dept. of Work in Alaska

JEJ:EW
Enc. Certificate of Title

BOARD OF NATIONAL MISSIONS
OF THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA
475 RIVERSIDE DRIVE, NEW YORK 27, N. Y. RIVERSIDE 9-2200

December 30, 1960

Dr. and Mrs. Robert Hartness
Metlakatla, Alaska

Dear Bob and Alice:

Thank you for the Christmas card and the nice note which you wrote on it. All of these extra "touches" are appreciated.

Recently we had a gift of $80 from someone who prefers to remain anonymous for your use for something you would like to have in the manse at Metlakatla. This person has been in the manse and feels that a number of things could be added which would make it more convenient and attractive for the new minister and his wife. We have asked our Treasury Department to send you a check for this amount. If you care to send a little note of thanks later telling what you have used the money for, we will be glad to transmit it to the donor.

Best regards to both of you. We trust that you are having a wonderful Christmas season in your home and in your congregation.

Cordially,

J. Earl Jackman, Secretary
Department of Work in Alaska

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